



Shaw's . .

Digest of .

Methodist .

Doctrinal .

Standards .









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DIGEST
OF THE
DOCTRINAL STANDARDS
OF
THE METHODIST CHURCH.

BY THE
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PREFACE.

THIS work is prepared with the hope that it may be of service to Methodism in Canada and elsewhere in presenting in concise form the substance of Standards recognized with more or less legal authorization in all branches of Methodism.

It has been prepared chiefly for students and probationers for the ministry, with the prayer that the doctrines herein collated may, as in the past, be attested by the Holy Spirit in the conversion of sinners and entire sanctification of believers.

WILLIAM I. SHAW.



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INTRODUCTION.

SOME sort of creed is essential to every religious or ecclesiastical organization. A Deistic Club announces its doctrinal tests in the single proposition, I believe in God; a Humanitarian Club, in the declaration, I believe in Man. An independent congregation, untrammelled by any external authority, lays down its platform, possibly, in three or four brief articles, acceptance of which in form or substance is implied in membership. Harmony with principles held in common is essential to all organization. There is, therefore, no need of apologizing for creeds. They are a simple and palpable necessity.

No creed contains the whole truth. It is given to different branches of the Catholic Church to bear testimony to different truths as it is to develop different types of Christian life. It is not claimed by any Protestant Church that in creed it is inerrant. At best its creed is presumably an honest attempt to condense into symbolic form such truths as it feels

called upon to emphasize. Naturally the aim is to condense the most truth into smallest compass. On the whole, however, the briefest creeds have occasioned the most dissension. It has often been the case that the briefer the form the more uncertain has been its meaning. This is owing to the faltering weakness and inadequacy of language. The whole period of creed formation, from the Augsburgh Confession, 1530, to the Westminster Confession, 1647, inclusive—an age most prolific in creeds—is a running commentary on these statements.

It is sometimes said in pleasantry that the Methodists have the longest creed in Christendom, in the Sermons, Notes and Articles hereafter analyzed. There are certainly some advantages in such a mode of declaring our faith. First, it is more easily understood, because of explicit statement; and second, it is more free from shibboleths, and is not so likely to create a blind, narrow prejudice for a human form of words. The meaning is explained rather than condensed. The Standards under consideration, it is to be remembered, are of authority only for the ministry. A member's relation to the Church is determined only by spiritual life and by character. As to creed, he may be a Calvinist or a Baptist or a Pre-Millennial Adventist without imperilling his membership. But

for agreement of faith on the part of the ministry these Standards are authorized.

It should be observed that in no Protestant Church are creeds exalted above the Holy Scriptures, or even made co-ordinate with the Scriptures. THE WORD OF GOD IS SUPREME. There is much force in the position of Rev. Dr. Briggs, in his defence before the Presbytery of New York, that if his views can be shown to be scriptural, even though conflicting with the Westminster Confession, they must be accepted by the Presbyterian Church, inasmuch as in that case, though opposing one part of the Confession, still "they must be received, because the Scriptures are the Word of God." (Conf. C. 1, iv.) So we say that if a doctrine be scriptural, it must be Methodist, for according to our Standards the Bible is the sole rule of faith and practice. At the same time it is a moral certainty that, whatever procedure an ecclesiastical court would follow, any civil court having to deal with a case of what is called heresy, would decline to go into the exegetical, critical, and theological merits of the views concerned, but would declare that our own chosen Standards must be taken as our authorized interpretation of the doctrines of Holy Scripture. Hence the importance and convenience of a thorough analytic study of these Standards.

The point must be emphasized again that the Scriptures are of supreme authority in faith, and that no disparagement is offered to this supremacy by the following analysis. The object is not to string together Scripture texts which can easily be had in catechisms and compends, but to ascertain the attitude of our human standards as to Christian doctrine. The method pursued is to condense the teaching of the Standards on each doctrinal point, to cite authorities therefor, and add any historical and explanatory matter that may be relevant. Some doctrinal issues may be passed over in silence in this analysis. If so, it is because they are left as open questions in our Standards. Our object is not to develop a system of Dogmatics, but to aid in the study of these Standards, confident that a revival of interest in them must be beneficial to the Church, and must lead to the acknowledgment of how comprehensive these Standards are as a doctrinal system.

DIGEST
OF THE
DOCTRINAL STANDARDS
OF
THE METHODIST CHURCH.

“The Doctrines of the Methodist Church are declared to be those contained in the twenty-five Articles of Religion, and those taught by the Rev. John Wesley, M.A., in his Notes on the New Testament, and in the first fifty-two Sermons of the first series of his discourses, published during his lifetime.”

—*Discipline of The Methodist Church, Par. 1.*

CHAPTER I.

HISTORY OF METHODIST
STANDARDS.

1.—THE ARTICLES OF RELIGION.

The close relations between the Anglican Reformers of the sixteenth century and the Calvinists of the Continent are matters of historic certainty and gratifying familiarity. The names and works of Peter Martyr, Ochino, Bucer, Calvin and Bullinger were most potent in England in favour of evangelical religion. Calvin's Institutes and Catechism were text-books at Oxford and Cambridge. 13 Eliz., C. XII., provided for the appointment of Presbyterian ministers to Anglican parishes without reordination, and no calamity followed the many appointments made under this statute. John Knox was a chaplain of Edward VI., and was offered the bishopric of Rochester, which, however, he declined. Bishop Jewel in 1562 wrote to Peter Martyr concerning the Thirty-nine Articles, "We have pared everything to the very quick, and do not differ from you by a nail's breadth." This was in the final revision of the Articles, and just

before their ratification by Queen Elizabeth in 1563. The chief elements in these Articles, as to the Eucharist and Soteriology, are Calvinistic. At the same time all traces of Latin theology were not eliminated. The Articles were really abridged from the forty-two published in the reign of Edward VI., 1553, "by royal authority." The Thirty-nine Articles have deservedly commanded the highest praise from Protestant Christendom. But we do not hesitate to say that the abridgement by John Wesley in 1784 to the twenty-five Methodist Articles has greatly improved them by eliminating both types of error—Calvinistic Predestination and Antinomianism on the one hand, and Sacramentarianism on the other—and has formulated for Methodism a body of traditional dogma which is most helpful to Christian faith. Fourteen Anglican Articles are omitted, seven are modified, and eighteen are adopted unchanged.

The occasion of preparing this symbol was as follows: Wesley, in 1784, anxious for the welfare of the American Societies, ordained Coke as Superintendent, and committed to him for the churches in America the Anglican Liturgy revised and the twenty-five Articles just mentioned. These were accepted by the M. E. Church at its organization at the "Christmas Conference," 1784. The use of the Liturgy was very soon discontinued, being suspected to savour of British Toryism, which was in the young republic very odious. It is to be observed that this disuse was effected without legislation. According to Stevens

("History M. E. Church," Vol. II., p. 197), "This organic provision has never been formally repealed," that is, the provision of Articles and Liturgy. "Public opinion alone has rendered the revised Liturgy obsolete in the United States." As to the Articles, they hold their place in the Discipline of the M. E. Church to this day, and from this source they have been transferred to Canadian Methodism.

It is of importance to notice that in the Model Deed, by which in Canada the tenure of Methodist Church property is determined, no mention is made of the Articles. This is to be accounted for, as we shall see, by the fact that this Model Deed is, in this particular, drafted after the form of the British Wesleyan Model Deed, which mentions only the Sermons and Notes, and not the Articles. However, the Disciplines both of the former W. M. and M. E. Churches in Canada required conformity to the Articles, as shown, first, by the ordination vows; and second, by a process provided for dealing with ministers teaching doctrines "contrary to the Articles." It is admitted that in the former Methodist Church of Canada, change in doctrinal Standards was prohibited by a "restrictive rule." However, since, as we have seen, the Articles were practically an existing Standard, they were admitted, by action of the General Conference of 1878, to the formal recognition they now have. Whether this action was constitutional or not is now of little account, as the four contracting bodies, constituting in 1884 "The Methodist Church," accepted the

principle of the three Standards as they found it then framed, although the Model Deed is still silent on this subject. The Model Deed does, however, require trustees to withhold the use of church property from any minister under suspension or expulsion, whether for divergence from our doctrinal Standards or for immorality; that is, they are to admit to our churches only such ministers and preachers as are sent under provision of Discipline, whose teachings must therefore be in harmony with the three Standards. This matter is one of much practical consequence, as in one instance in which a minister was charged with error in Trinitarianism, he pleaded that Wesley's sermon on the Trinity was not in the series specified in the Model Deed, which contention was true; and further, that the Articles from which he acknowledged he had diverged were not Standards, not being mentioned in the Model Deed. This was before the action of the General Conference in 1878. The latter part of this plea was pronounced insufficient, for reasons above stated, and he was convicted. The Articles, more than the Notes and Sermons, bring Methodism into harmony with catholic faith.

2.—WESLEY'S NOTES ON THE NEW TESTAMENT.

Owing to illness Wesley was compelled to spend the first six months of 1754 (*æt.* 51) in retirement and comparative silence. Like Luther in Wartburg

preparing the German Bible, Wesley, now in Bristol, began his Notes on the Holy Scriptures. In ten weeks, notwithstanding his disability, he had his Notes on the Gospels ready for the printer. In 1755 the Notes on the New Testament were published, and in 1765 the Notes on the Old Testament. The former is very largely, especially in the Apocalypse, a reproduction of Bengel's *Gnomon*. Wesley acknowledges in his Preface this indebtedness, also his indebtedness to Doddridge, Heylin and Guyse.

3.—THE FIFTY-TWO SERMONS.

These were published by Wesley in four volumes in 1771, although many of them were delivered in the earliest years of his ministry, after his return from America—one as early as 1738, and another (XVII.) in 1733, two years before starting for America. The series was published first in 1746, with forty-three sermons. This was afterwards enlarged to fifty-three. The fifty-third being the funeral sermon for Whitefield, in 1770, is almost entirely biographical, and is not included in the doctrinal series. A survey of their subjects will indicate their practical and experimental character. They contain not a single discourse which is speculative or simply dogmatic. About two-thirds of them are spiritual and experimental, and the remainder ethical. They are characteristic of the man and the work of

God in which he was so signally honoured, the great result of which was spiritual renovation producing moral reformation.

In 1749, when most of these sermons were published, the first Model Deed was drafted, and one of its requirements was: "Provided always that the said persons preach no other doctrine than is contained in Mr. Wesley's Notes upon the New Testament and Four Volumes of Sermons." This law is in force to this day in the British Wesleyan Church, from which it has been transferred to Canadian Methodism and perpetuated through the various unions which have taken place.

An able argument has been conducted by the Rev. Richard Green and others in England to prove that only the first forty-three sermons are authorized as Standards. In Canada this question is obviated by the terms of the first paragraph in the Discipline as above quoted.

NOTE.—The edition of the Sermons prepared by the Rev. Chancellor Burwash, S.T.D. Toronto, containing convenient analyses and introductory matter to the several sermons, will be found of very great value to the student.

THE FIFTY-TWO SERMONS.

DATES WHEN KNOWN, AND TOPICS.

- I. "Salvation by Faith." Nature of Faith and of Salvation. 1738.
- II. "The Almost Christian." A Christian almost and altogether. 1741.

- III. "Awake Thou that Sleepest." The sleep and the awaking. 1742.
- IV. "Scriptural Christianity." Personal and expansive. 1744.
- V. "Justification by Faith." Nature and condition.
- VI. "The Righteousness of Faith." Legal righteousness and righteousness by faith.
- VII. "The Way to the Kingdom." True religion and the way thereto.
- VIII. "First Fruits of the Spirit." Marks of a Christian.
- IX. "The Spirit of Bondage and Adoption." The natural man, The man under law, and The man under grace.
- X. "The Witness of the Spirit." Nature of, and distinguished from presumption.
- XI. "The Witness of the Spirit." Importance of the doctrine, and proof. 1767.
- XII. "The Witness of our own Spirit." A good conscience.
- XIII. "Sin in Believers." Regeneration does not imply freedom from all sin.
- XIV. "Repentance of Believers." Reasons for. 1767.
- XV. "The Great Assize." The general judgment, with preceding and succeeding circumstances. 1758.
- XVI. "The Means of Grace." Defined and obligatory.
- XVII. "The Circumcision of the Heart." State defined. Holiness. How determined. 1733.
- XVIII. "Marks of the New Birth." Faith, hope, love.
- XIX. "Privilege of the Regenerate." Doth not commit sin.

- XX. "The Lord our Righteousness." Christ's righteousness imputed to us. 1765.
- XXI. "Sermon on the Mount." Eight marks of true religion.
- XXII. "Sermon on the Mount." Eight marks of true religion.
- XXIII. "Sermon on the Mount." Eight marks of true religion.
- XXIV. "Sermon on the Mount." Eight marks of true religion.
- XXV. "Sermon on the Mount." Eight marks of true religion.
- XXVI. "Sermon on the Mount." Pure intentions in almsgiving and prayer.
- XXVII. "Sermon on the Mount." Fasting.
- XXVIII. "Sermon on the Mount." Service in worldly employment.
- XXIX. "Sermon on the Mount." Worldliness and anxiety.
- XXX. "Sermon on the Mount." Hindrances to true religion.
- XXXI. "Sermon on the Mount." The broad and narrow ways.
- XXXII. "Sermon on the Mount." False prophets.
- XXXIII. "Sermon on the Mount." The sand and the rock.
- XXXIV. "The Law." Original, nature, properties and use.
- XXXV. "The Law established by Faith." How to make void the law.

- XXXVI. "The Law established by Faith." How to establish the law.
- XXXVII. "The Nature of Enthusiasm." Various forms of enthusiasm.
- XXXVIII. "Caution against Bigotry."
- XXXIX. "A Catholic Spirit." Described and guarded.
- XL. "Christian Perfection." Negative and positive. 1741.
- XLI. "Wandering Thoughts." Explained. Which are sinful stated.
- XLII. "Satan's Devices." Stated. How resisted.
- XLIII. "Scripture Way of Salvation." Salvation described, and faith and the method of salvation by faith.
- XLIV. "Original Sin." Historical evidence and the remedy.
- XLV. "The New Birth." Nature and necessity, and relation to baptism.
- XLVI. "The Wilderness State." Nature, causes and cure.
- XLVII. "Heaviness through Manifold Temptations." Nature, causes and objects.
- XLVIII. "Self-denial." Nature and obligation.
- XLIX. "The Cure of Evil Speaking." Three methods.
- L. "The Use of Money." Gain, save, and give all you can.
- LI. "The Good Steward." Stewardship, its tenure and responsibility.
- LII. "Reformation of Manners." Objects and method of work. 1763.

CHAPTER II.

SOURCES OF RELIGIOUS
KNOWLEDGE.

1.—NATURE.

Natural religion includes all religious truth which it is possible to apprehend without a revelation. This includes a limited knowledge of God and immortality and a system of future rewards and punishments. It gives no knowledge of any method of deliverance from sin and its penalty. In the exercise of reason in natural religion, recognition must be given to the universal operation of God's unlimited grace, without which in man's natural blindness and corruption even the knowledge of natural religion becomes impossible.

NOTES —Matt. xi. 27 : As to the revelation by Christ, "none can know it by natural reason." John i. 9 : Who lighteth every man, "By what is vulgarly termed, natural conscience."

"This light, if man did not hinder, would shine more and more to the perfect day." Acts xvii. 24, Rom. i. 20, Rom. ii. 14, 15 :
"Though this also, strictly speaking, is by preventing grace."
 Rom. iii. 9, 19.

SERMONS.—I., I., 1, X., I., 2, XXVII., II., 11, XLIII., I., 2, XLIV., II., 3 : This paragraph states the possibility of knowing God from His works (Rom. i. 20), but as revealed in Christ, "We cannot know Him by any of our natural faculties."

NOTE.—Students reading this work should specially note, (1) the substance of the Digest under each head, and (2) the representative phrases from the Standards given in italics; also, added historical and explanatory matter.

2.—REVELATION.

Revelation discloses the supernatural, particularly in the special intervention of the Trinity for human redemption. The term is frequently applied to the entire Scriptures which form the Word of God. This is given to us by inspired men, and constitutes an infallible rule of faith and practice. It is supreme and absolute in its authority.

ARTICLES.—V. : The Holy Scriptures contain all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.

NOTES.—1 Cor. vii. 25 : “The Apostles wrote nothing which was not divinely inspired ; but with this difference—*sometimes they had a particular revelation and a special commandment ; at other times they wrote from the Divine light which abode with them*, the standing treasure of the Spirit of God.” This note seems to imply, in the latter instance, the normal exercise of judgment under Divine illumination. 1 Thess. v. 21, 2 Tim. iii. 16, 2 Peter i. 20, 21.

SERMONS.—XII., 6.

3.—INSPIRATION.

Inspiration is the supernatural Divine influence controlling and directing the sacred writers in the normal exercise of their natural powers to record, first, facts of history and of common experience and moral principles as ordinarily apprehended by reason ; and second, the contents of revelation which could be discerned only by special Divine illumination.

NOTES.—Acts xv. 7 : “How really soever the Apostles were inspired, we need not suppose their inspiration was always so *instantaneous and express as to supersede any deliberation in their own minds or any consultation with each other.*” 1 Cor. vii. 25, 2 Tim. iii. 16, 2 Peter i. 21 : The sacred writers were “*moved, literally carried.*” They were purely passive therein.” This note seems to favour the mechanical theory of inspiration, but taken in the light of other statements, it cannot consistently be so

interpreted. Notwithstanding the positive character of the latter sentence, may it not be simply an emphasizing of the literal sense of the original, carried, *φερόμενοι* alluding to the marked, but not irresistible, energy of the spirit of inspiration.

4.—THE CANON.

The Canon or Rule of Holy Scripture is the authorized list of documents regarded by the Church, from satisfactory internal and external evidence, as constituting the Word of God. It includes the commonly received thirty-nine books of the Old Testament and the twenty-seven books of the New Testament.

ARTICLES.—V.: In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes, or the Preacher, Canticles, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less. All the books of the New Testament, as they are commonly received, we do receive and account canonical. VI.: The Old Testament is not contrary to the New, for

both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man.

It is to be observed that what entitles a sacred book to a place in the Canon is not, according to Protestant theology, any ecclesiastical action. The Council of Carthage, 397, which determined the Canon as it is now, had no more Divine authority than the latest session of any Methodist Conference, Anglican Synod or Presbyterian Assembly. The authority was in the book before the Council of Carthage. The recognition of this authority was gradual. Article V. following the Anglican Article VI., complacently speaks of canonical books as those "of whose authority was never any doubt in the Church." It is well known by every student of history that not only before the Council of Carthage, but even after and to our own day, there are several books in the Bible to which canonicity has been denied. The Methodist Church, however, formally accepts the Catholic faith as to the extent of the Canon,

It is to be observed that the Old Testament Apocrypha, consisting of a valuable collection of literature, mostly historical, and written in Greek during three centuries before Christ, was declared canonical by the Council of Carthage, and again by the Council of Trent, 1545. All Protestant churches and the Jews deny their canonicity.

CHAPTER III.

G O D.

1.—UNITY.

There is one God.

ARTICLES.—I.: “*There is but one living and true God.*”

NOTES.—Mark xii. 29; John viii. 16; John x. 30.

From Hebrew faith there is transmitted to the Christian dispensation the great truth which is in conflict with all Polytheism—God is one. It is a Semitic peculiarity that Jew and Christian and Mohammedan alike on this subject clearly witness for this truth. Monotheism is as much a characteristic of Christian as it is of Hebrew faith.

2.—DIVINE ESSENCE.

The Divine Essence; while indefinable, necessarily implies personality, intelligence,

moral qualities, will, self-existence, and a spiritual nature without body or parts.

ARTICLES.—I.: “There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness.”

NOTES.—John iv. 24: “God is a Spirit, not only remote from body and all the properties of it, but likewise full of all spiritual perfections.” Rom. ix. 5: “God is a self-existent, independent Being, who was, is, and is to come.”

The Divine nature, like human nature, is mysterious and incomprehensible. Still, it has in modern history been a prominent theme in controversy. The personality of God has been, in this century, the chief point of attack by unbelief. The opposing forms of error have been Pantheism, Materialism, Positivism and Agnosticism. Pantheism sublimates all matter into what is called the Absolute, and declares that all things constitute God. Its modern development is chiefly due to Spinoza, a Jew of Holland (*ob.* 1677). Materialism recognizes in the universe only matter and force, and refuses to inquire as to the origin of the one or source and guidance of the other. It has received a great impetus from the marvellous development of physical sciences and the widespread tendency to underestimate what is not of material utility. Positivism recognizes only phenomena, and utterly rejects causality as a myth. Agnosticism is indifferentism, and haughtily declares the impossi-

bility of any satisfactory knowledge of God. It has been closely identified with atheistic Evolution. At the same time some of its ablest representatives have admitted the existence of some unknown power which works for righteousness. From these four forms of error there is now a very marked reaction. They are so utterly unsatisfactory to both our reason and our spiritual nature, that thoughtful men are reverently accepting the doctrine of Theism, even though stumbling at the supernatural in Christianity, forgetting that when you have uttered the word GOD you have expressed the possibility of the supernatural, as well as Divine personality and intelligence.

It is to be observed that the Standards are silent on the *nunc stans argumentum*, the speculative question as to the mode of the Divine existence, whether by duration, as with finite beings, or in "one eternal now," except as this silence is affected by the note on 1 Peter i. 2, which denies that with God there is either foreknowledge or after-knowledge, and 1 John i. 1, where eternity is spoken of as "one continued, un-successive day."

3.—DIVINE ATTRIBUTES.

Without adopting any of the many classifications made, the following may be accepted as the Divine attributes or qualities distinct

from essence by which God manifests himself: Spirituality, Infinity, Self-sufficiency, Immutability, Perfection, Freedom, Omnipotence, Omnipresence, Omniscience, Eternity, Holiness, Truth, Goodness, Wisdom, Righteousness and Love.

ARTICLES.—I.: “God is of infinite power, wisdom and goodness.”

NOTES.—John iv. 24: “Power, wisdom, love and holiness.” John vi. 64: Here is declared the unlimited knowledge of God, so that “*God does foresee future contingencies.*” So, also, Acts xv. 18. Rom. i. 24, and Rom. v. 9, attribute to God “*vindictive justice.*” Rom. iii. 26, Rom. viii. 28, 2 Peter iii. 8. The Standards generally presume the existence of above-mentioned attributes.

The Bible gives us no classification of the Divine attributes. Indeed they are regarded by some as mere anthropomorphic accommodation to our ignorance of the mystery of God. It is better to regard them as actually and eternally existent in God, and to consider similar qualities in us as but confirming the view of man being created in God's image and likeness. Among Latitudinarians there is a strong tendency to exalt the Divine love at the expense of Divine justice, accepting the view of the Valentinian Gnostics that justice simply means honesty or rectitude, instead of, as well, what Wesley calls by the

strong term of vindictive justice, by which we understand avenging justice.

4.—THE TRINITY.

The doctrine of the Trinity implies the unity in essence and distinctness in personality of the three persons in the Godhead.

ARTICLES.—I.: “*In unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost.*”

NOTES.—Mark xii. 29: “The Lord, the God of all men, is one God, essentially, though three persons.” Luke iv. 18, John iii. 12, John x. 30, 1 Cor. ii. 8, 1 John v. 8. Doubtless Wesley would have admitted this last-named passage to be an interpolation had he possessed the critical apparatus of the Greek Testament which has happily come to us in the latter half of this century. His comments, of course, must be accepted as showing his faith in the doctrine of the Trinity.

SERMONS.—XXVI., III., 7: In this passage more is made of the plural form, “Let us make man,” than conservative criticism now allows.

As to the doctrine of the Trinity, Methodism takes its place side by side with Latin, Greek, Anglican, Lutheran and Reformed communions. It, of course, on the one hand rejects the gross error of Tritheism, which has had no place in scientific theology, and on

the other it resists what is more dangerous, the insidious advance of the error of a Modalistic or Sabelian view of the Trinity, which, while emphasizing the unity of the Divine essence, ignores the scriptural teaching of distinctness of personality, and regards the three persons as but three manifestations of the one God. The practical tendency of this error is to ignore the essential deity of Christ, and make Him one, not of three, but of many human media for the Divine manifestation. It is to be borne in mind that the trinity of the Godhead is not a special adaptation of the Divine existence to the economy either of creation or of redemption. The principle being scriptural represents God as He is eternally and universally.

5.—THE FATHER.

God the Father, the first person of the adorable Trinity, is so designated, not only as the Father of the human race and of all other finite intelligences, but especially and eternally as the Father of our Lord Jesus Christ.

With this agree Article I. and Notes on Matt. vi. 9 and Eph. i. 3. In the latter case the comment is : “He is the God of our Lord Jesus Christ as man and mediator : *He is His Father primarily, with respect to His Divine nature, as His only begotten Son ; and secondarily, with respect to His human nature, as that is personally united to the Divine.*”

6.—THE SON.

The Son of God, the second person of the adorable Trinity, is such by eternal generation, having this filial relation to the Father from all eternity, and at the same time He is one with the Father in essence. In His incarnation He is known as the Messiah, or the Christ, and by the human name of Jesus. As such He combines in one person two perfect natures, the Divine and the human.

ARTICLES.—II.: The Son, who is the Word of the Father, the very and eternal God, *of one substance with the Father*, took man's nature in the womb of the blessed Virgin; so that *two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man.*

NOTES.—Luke x. 22, John i. 1: "*Unity of essence.*" John i. 18, John iii. 12: "*The eternity of the Son, and the unity of the Father, Son and Spirit.*" John iii. 13, John v. 18, 19, 23, 26: "*He hath given life to the Son by eternal generation.*" John vii. 29: "*'I am from Him' by eternal generation. His mission follows from His generation.*" John viii. 16, 24, 28, 58, John x. 30: "*'I and the Father are one,' not by consent of will only, but by unity of power and consequently of nature. 'Are.' This word confutes Sabellius, proving the plurality of persons. 'One.' This word refutes Arius, proving the unity of nature in God.*" John xiv. 28, John xvii. 5, 1 Cor. ii. 8, 1 Cor. xi. 3, 1 Cor. xv. 28, Eph. i. 3, Eph. iv. 9, Phil. ii. 6, 10, Col. i. 15, 17,

Col. ii. 9, Col. iii. 16, Heb. i. 3, 5: I have begotten Thee from eternity, which by its unalterable permanence of duration is one continued unsuccessive day. Heb. i. 8, Heb. v. 5: "*His generation was from eternity.*" 1 John i. 1.

SERMONS.—XXI.: Intro. 2, 9.

As to the Divine nature of Christ, the only element of traditional theology lacking from the above statement is that of subordination. This is an element which has occasioned no little opposition. Developed first by Origen, of Alexandria, in the third century, it was thought to be largely responsible for the subsequent appearance of Arianism. By very many it is opposed as imperilling the doctrine of the equality of the Son with the Father. This, however, is met by recognizing the equality, or rather the unity, of essence, while showing that Sonship necessarily implies subordination; in other words, that the subordination is one of hypostasis and not of substance. Wesley, on John xiv. 28, says: As to His Divine nature, God the Father is "neither greater nor less than the Son." This is the only reference he makes to the question, and this may possibly be explained as referring only to the Divine substance.

The principal errors in Christology are as follows: Docetism, denying Christ's humanity, and considering His bodily appearance as an illusion. Monophysitism, denying His dual nature. Nestorianism, denying the unity of His person. Arianism, denying His consubstantiality with the Father, and representing Him as

a unique creature, by whom the rest of creation was made. Semi-Arianism, considering that in essence He was like the Father, *ὁμοιοῦσιος*, of similar substance, but opposing the Nicene view that He was consubstantial, of identical essence, with the Father, *ὁμοούσιος*. Apollinarianism, denying the complete humanity of Christ, recognizing Him as human in *σῶμα* and *ψυχή*, but considering that the Divine Logos took the place of the human *πνεῦμα*. Monothelitism, maintaining that Christ had a complete human nature except will. For this error Pope Honorius and others were anathematized by the sixth Ecumenical Council. Socinianism, maintaining that Christ was no more than a man. By the more evangelical wing of Unitarianism, represented, for example, by Channing, His miracles and supernatural endowments are recognized.

7.—THE HOLY GHOST.

The Holy Ghost, the third person in the blessed Trinity, has a distinct personality, is consubstantial with the Father, and proceeds from the Father and the Son.

ARTICLES.—IV.: “The Holy Ghost, *proceeding from the Father and the Son*, is of one substance, majesty and glory with the Father and the Son, very and eternal God.”

NOTES.—Acts v. 4: “*Hence the Godhead of the Holy Ghost evidently appears.*”

As soon as by the Council of Nice, 325, the consubstantiality of the Son with the Father was determined, the necessity of formulating the doctrine of the Holy Ghost appeared. Thereupon an heretical party, the Macedonians (followers of Maccdonus), denied the divinity of the Holy Ghost. The Nicene Creed, which simply declared, as did afterwards the so-called Apostles' Creed, “I believe in the Holy Ghost,” was enlarged at the second Ecumenical Council, 381, at Constantinople, to declare, “I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father (ἐκ τοῦ πατρὸς; in Latin, *ex Patre*), who with the Father and Son together is worshipped and glorified, who spake by the prophets.” This creed, though ecumenical, was changed by the Synod of Toledo, 589, in Spain, in adding to the phrase *ex Patre, Filioque*, so declaring the equal procession of the Holy Spirit from the Father and the Son. This view has been perpetuated in all branches of Western Christendom—Latin, Anglican, Lutheran, Reformed and Methodist. Though the point may seem abstract and not of practical consequence, it is one on which the Greek Church feels most acutely to this day, in its estrangement from the Western churches.

LIST OF HERESIES.

The following tabular view of leading heresies in Trinitarianism and Christology may be of service :

- 1st Century—Docetæ. Denied reality of Christ's human nature.
 2nd “ —Ebionites. Held Humanitarian view of Christ.
 256—Sabellians. Denied personal distinctions in the Trinity.
 318—Arians. Regarded Christ as a unique creation.
 358—Semi-Arians. Regarded Christ as in substance similar to the Father.
 360—Macedonians. Denied the Divine personality of the Holy Ghost.
 370—Apollinarians. Denied human rational powers in Christ.
 429—Nestorians. Denied the oneness of Christ's personality.
 444—Monophysites or Eutychians. Denied Christ's twofold nature.
 638—Monothelites. Denied human will in Christ.
 792—Adoptionists. Regarded Christ as God's Son by adoption.
 1565—Socinians. Held Humanitarian view of Christ.

8.—CREATION.

The universe, that is, all that is objective to God, was created by the sovereign exercise of His will.

Article I. and many brief references in the other Standards clearly recognize God, as the first Article says, as “the maker and preserver of all things visible and invisible.”

The attributing of creation by Scripture respectively to the Father, the Son and the Holy Ghost can

only be explained by the unity, the identity of substance, of the three persons in the blessed Trinity, and is itself legitimately used as an argument for the Deity of each.

The method of creation or formation of the universe has received in the last twenty-five years much attention, first through a form of Atheistic Evolution, and more recently and to a wider extent through Theistic Evolution, which recognizes God as initiating each order of existence, inorganic, organic, intelligent and moral. The Mosaic narrative of creation is now almost universally regarded as figurative in its reference to the six days of the work of creation.

9.—SPIRITS.

There exist in the universe intelligences not Divine or human, of superior endowments. Some of them are of high moral excellence, and others of deep depravity; the former active as angels of goodness, the latter as angels of evil.

NOTES.—Matt. x. 8 : Recognition of power of evil spirits for the injury of the body. Mat. xii. 22 : Demoniacal possession. "*How many disorders seemingly natural may even now be owing to the same cause!*" Matt. xviii. 10 : Angels having charge over the little ones. Matt. xxii. 30, Acts xix. 12, Col. i. 15 : Angels not to be worshipped. Col. ii. 18.

10.—LAW.

The Divine existence implies government and law, which law may be variable and temporary, as in the case of ceremonial requirements, or permanently based upon obligations which are universal. The Moral Law continues operative independently of any Divine plan mercifully devised for the expiation of guilt.

NOTES.—Matt. v. 17, Rom. vii. 12.

SERMONS.—XXV., I., 2: "*The Moral Law contained in the Ten Commandments and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law which stands fast as the faithful witness in heaven.*" XXXIV., I., 1: "*We may trace the original of the Moral Law higher still (than Enoch, Noah or Moses), even beyond the foundation of the world.*" XXXIV., I., 2: "*To employ all the faculties which He had given them (the angels), particularly their understanding and liberty, He gave them a law, a complete model of all truth, so far as intelligible to a finite being.*" XXXIV., I., 3: He gave to this free intelligent creature (man) the same law as to His firstborn children. XXXV., II., 6: Universality and excellence of this Moral Law. XXXV., III., 6, 7: These paragraphs show, as to the basis of Moral Law, viz., the eternal fitness of moral principles or the Divine will, that these considerations cannot be logically separated. What makes right eternal is the Divine nature, and that the Divine nature should be divergent from righteousness is inconceivable.

One of the great doctrinal benefits of the Wesleyan revival was to resist the advance of Antinomianism, and to rescue the Moral Law from being ignored and treated with contempt even in evangelical circles. This will appear further from the study of Works and their relation to the Christian life. In the meantime, the truth is noted here that the Moral Law, the Decalogue, is operative now, has always been operative, and ever will be throughout the universe, so far as varying circumstances make it applicable. It is in force in heaven just as well as on earth. The law against murder holds good among villains, among reclaimed criminals, as well as among the purest and most amiable family circles in the community who are morally certain never to commit murder. That Christians should ignore their obligations to observe the Moral Law, simply because of Christ's merit, would be incredible were it not a matter of authentic history. At the present day Plymouthism is chiefly responsible for this destructive delusion.

11.—PROVIDENCE.

Providence is the direct intervention of God in the guidance of natural events for the furtherance of the ends of His government, beneficent and restrictive. It mercifully takes cognizance of the minutest wants of

God's creatures. At the same time it may bring to pass the methods and instruments of retribution. It is general or special, according as it is universal or personal. Faith in Providence does not preclude our obligation to use all possible means for our protection and the furtherance of our interests.

Providential intervention is not necessarily miraculous. The Maker of the mechanism of the universe can direct its movements without varying its laws; while for special purposes of authenticating revelation He has at times departed from the normal operations of Nature.

NOTES.—Matt. x. 29: "*The particular providence of God extends to the very smallest things. If He has such care over the most inconsiderable creatures (the sparrows), how much more will He take care of you.*" Matt. xvii. 27, Acts xxvii. 24, Acts xvii. 28, Acts xxvii. 31: "*We may hence learn to use the most proper means for security and success even while we depend on Divine providence and wait for the accomplishment of God's own purpose. He never designed any promise should encourage rational creatures to act in an irrational manner, or to remain inactive when He has given them natural capacities of doing something at least for their own benefit.*" Acts xxviii. 4, Rom. viii. 28.

CHAPTER IV.

MAN.

1.—PRIMAL STATE.

Man in his primal state was pure and perfectly free. He was possessed of such mental and moral powers unimpaired by sin as are represented by the phrase, God's likeness and image. According to Wesley the constituent parts of man are body and soul, the spiritual nature being superadded as the gift of God.

NOTES.—Matt. xiii. 28: "*God made men as He did angels, intelligent creatures, and consequently free either to choose good or evil; but He implanted no evil in the human soul.*" 1 Thess. v. 23: "'Your spirit and soul and body.' He denominates them from their spiritual state. The spirit, that it may be preserved whole and entire; then from their natural state, the soul and the body (*for these two make up the whole nature of man*)" [for which he cites Matt. x. 28]. "To explain this a little further: of the three here mentioned *only the two last are the natural constituent parts of man. The first is adventitious and the supernatural gift of God, to be found in Christians only. That man cannot possibly consist of three parts appears, hence the soul is either matter or not matter; there is no medium.*

But if it is matter, it is part of the body ; if not matter, it coincides with the spirit."

SERMONS.—V., I, 1 : "In the image of God was man made, holy as He that created him is holy ; merciful as the Author of all is merciful ; perfect as his Father in heaven is perfect. God made him to be an image of His own eternity, an incorruptible picture of the God of glory." XLV., I, 1 : "God created man in His own image, not barely in *His natural image, a picture of His own immortality, a spiritual being* endued with understanding, freedom of will, and various affections, but chiefly in *His moral image*, which, according to the apostle, is righteousness and true holiness." LI., I, 2 : "God has entrusted us with *our soul, an immortal spirit, made in the image of God*, together with all the faculties and powers thereof."

There are many who will dissent from Wesley's very strong statement of the principle of Dichotomy. In this position he is supported by Tertullian and Augustine, the latter of whom, in his commentary on the Psalms (Psa. xxxviii. 10 : "For my soul is filled with illusions, and there is no soundness in my flesh"), says, "Where there is the whole man there we have soul and flesh : and with both of these distressed, what does there remain that can give joy ?" Wesley, on 1 Thess. v. 23, is somewhat aided by the original : "May your whole *ὁλόκληρον*, spirit (acquired by grace), be preserved, and your soul and body. It must be recognized that *ὁλόκληρον* is neuter, and seems to modify *πνεῦμα* only. However, the view of Trichotomy, which is Platonic in its origin, is now almost universally received. It is patent that the statement of Wesley on 1 Thess. v. 23 does not fully

harmonize with the quotations given above from his Sermons. The possession by man of body and soul (*ψυχή*) only reduces him to a level with the brute far removed from the Divine image. See Delitzsch on Biblical Psychology.

The natural immortality of man is very clearly stated in the Standards in opposition to the error of Conditional Immortality.

2.—SIN.

Sin is a wilful transgression of the law of God.

In the use of the word "sin" much confusion arises from its double sense. First, it implies an evil volition. Secondly, it is used to express an evil state, even though this state be perfectly passive. With the primary meaning above agrees Wesley's statement, Sermon XXXIX., I., 5: "*all guilt must suppose some concurrence of the will.*" So Sermon VIII., II., 11. This suggests again a double sense of the word "guilt," which means either personal culpability, as in the case of Adam, or amenability to penalty, as in the case of an infant, which, like the child of a traitor, comes into the world with name dishonoured and estate forfeited. The confusion arising from the dual sense of each of these terms, sin and guilt, has aided the erroneous doctrine of inherited guilt in the sense of inherited culpability. It is true that all the world

is guilty before God in the sense of liability to penalty in the form of depraved nature and mortality, but not as implying personal culpability or guilt on the part of the infant. Let not the cavilling objector condemn the moral law that "the iniquities of the fathers are visited upon the children." The atheist must recognize in nature the very same principle. Penalty may be hereditary, but not blameworthiness: and sin in its primary sense implies the culpability of an evil volition. It is wrongly claimed by Hodge that such a view of sin is Pelagian, and that an evil volition necessarily proceeds from a corrupted nature. To this we answer, first, it is not clear how Adam's first sin proceeded from a corrupted nature, for his first sin was not the taking of the forbidden fruit, but the consent of his will to the seductive influences of evil; in other words, to the corrupting of his nature. Secondly, we disavow all sympathy with Pelagianism and agree most fully with Hodge in recognizing, as against the Pelagians, the complete perversion of man's spiritual and moral nature. At the same time, while we join in the custom of predicating sin of a state, it is primarily and more correctly predicable only of an evil volition. It is significant that Wesley, in revising Anglican Article IX. (Article VII. above), omits the word "fault," as associated with original sin or the depraved condition in which we are born. It is certainly no "fault" of the infant that he is born with his moral nature perverted; that is, in the sense of personal demerit.

3.—EFFECTS OF THE FALL.

The effects of the sin of our first parents are :

First,—By the incurring of guilt the forfeiture of the Divine favour and all which that implies of peace and happiness.

Second,—The complete perversion and corruption of man's nature, so that the will has become perfectly impotent towards goodness, the affections are diverted from God to sin, and the intellect is so impaired that it is biased by unbelief, and so darkened as to be incapable of apprehending aright spiritual and moral truth. This condition is sometimes called original sin.

Third,—The death of the body as a universal penalty upon the human race.

ARTICLES.—VII. : “ *Original sin* standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the *corruption* of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature *inclined to evil, and that continually.*” VIII. : “ The condition of man after the fall of Adam is such that *he cannot turn and prepare himself,*

by his own natural strength and works, to faith, and calling upon God; wherefore we have *no power to do good works*, pleasant and acceptable to God, without the grace of God by Christ preventing us, *that we may have a good will*, and working with us, when we have that good will.

NOTES.—John i. 14: “*We are all by nature liars and children of wrath, to whom both grace and truth are unknown.*” John iii. 3, Rom. i. 18: “*The law condemns all men as being under sin.*” Rom. iii. 10, Rom. iii. 12: “*They are become unprofitable,*” “*Helpless; impotent.*” Rom. iii. 23: “*All have sinned in Adam, and in their own persons by sinful nature, sinful tempers and sinful actions.*” The last point Wesley would not predicate of irresponsible persons. Rom. v. 12: “*Sin entered into the world, actual sin, and its consequence, a sinful nature.*” Rom. v. 13, 14, 19 Rom. vi. 6: “*Our old man, a strong and beautiful expression for that entire depravity and corruption which by nature spreads itself over the whole man, leaving no part uninfected.*” Rom. vi. 23: “*The wages of sin is death—temporal, spiritual and eternal.*” Rom. vii. 23, 25, 2 Cor. v. 14, Gal. iii. 22, Eph. ii. 1: “*Dead, absolutely void of all spiritual life, and as incapable of quickening yourselves as persons literally dead.*”

SERMONS.—III., I., 1, 8, V., I., 6: “*All are dead; dead to God, dead in sin, dwelling in a corruptible mortal body, shortly to be dissolved, and under the sentence of death eternal.*” IX., II., 7: “*Such is the freedom of man’s will, free only to evil, free to drink in iniquity like water, to wander farther and farther from the living God, and do more despite to the Spirit of grace.*” XVII., I., 3: “*It is as impossible for us to think a good thought without the supernatural assistance of God’s Spirit as to create ourselves, or to renew our whole souls in righteousness and true holiness.*” XLIV., on Original Sin, I., 3, 4, 5, II., 5, III., 1, 2, XLV., I., 4.

From the foregoing citations it will appear that—

First,—The complete moral impotency of man is as much a part of Wesleyan Arminianism as it is of Calvinism. We say of *Wesleyan* Arminianism, for there has been a type of Arminianism in Holland and in Scotland which is confessedly Pelagian: but Wesley, with the conservative care by which he was characterized, repudiated all connection with Pelagianism. For example, in Article VII., above cited. It has been concisely said that as to our moral nature Calvinism teaches that man is dead, Pelagianism that there is nothing the matter with him, and Semi-Pelagianism that he is sick but not utterly disabled. Methodism accepts the first alternative, but proclaims a universal life-giving power which stirs the conscience to life, and which if not resisted will revive and restore our whole spiritual nature.

Second,—The doctrine of entire depravity does not mean that every child of Adam is as bad as he can be, but, in harmony with universal experience and history, that in every man, with the bright exception of the Nazarene, there are tendencies which, if not neutralized by grace, operate to his complete spiritual ruin.

Third,—The physical death of man is clearly represented by Scripture as a part of the penalty of Adam's sin. This may seem opposed, first, to the fact of the physical death of lower forms of animal life for ages anterior to Adam's sin: and second, to the inevitable tendency of all organic matter to dissolution and

death independently of moral conditions. It can only be conjectured that had our first parents remained obedient, some other mode of transition from this state of being could have been appointed if such were necessary, some mode very different from the horrors and vileness of death, which instinctively all men in some way associate with moral irregularity.

4.—ORIGIN OF THE SOUL.

The Standards are not positive on this subject. The only reference to it is in the Notes, Heb. xii. 9. It is as follows: "Perhaps these expressions, 'fathers of our flesh' and 'Father of spirits,' intimate that our earthly fathers are only the parents of our bodies, our souls not being originally derived from them, but created by the immediate power of God; perhaps at the beginning of the world."

The three theories on this subject are:

First,—Pre-existence, a short-lived theory which was advocated by Origen, of Alexandria, in the third century. Wesley seems to favour the theory, though not positively.

Second,—Traducianism, developed by Tertullian in the third century, which taught the propagation by parents of their children in all their powers, physical, mental and moral. This theory, though suspected of Materialism, accounts for all the phenomena of heredity, including the facts of moral depravity and death, and has been made to do service for the erroneous conception of hereditary guilt.

Third,—Creationism, which, although we are told that God rested from all His works, teaches that creation is in progress, and at the birth of every child a new spirit is called into being. Calvin among the Reformers, and Bellarmine, one of the greatest of Roman Catholic theologians, defended this view. The former, though believing in imputed guilt, considered that by the sovereign prerogative of God the guilt of Adam could be justly imputed even to a new-made spirit. The Traducian theory is now most widely accepted, especially as co-ordinating with the results of the scientific study of heredity.

5.—MARRIAGE.

Marriage is a Divine institution as well as a civil contract. It is opposed to polygamy, and constitutes the only proper basis of the family. Celibacy may be observed, but only

for very special reasons, and is not incumbent on the Christian ministry. Christians should marry Christians. The wife should submit to the authority of the husband "unless where God forbids." Adultery is the only scriptural ground of divorce.

ARTICLES.—XXI.: "The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness."

NOTES.—Matt. v. 32: Marriage succeeding divorce obtained for insufficient cause is adultery. Matt. xix. 11, 12: Occasions for celibacy. Mark x. 11: "*All polygamy is here totally condemned.*" 1 Cor. vii. 2: "*Christianity allows no polygamy.*" 1 Cor. vii. 11: "Let not the husband put away his wife *except for the cause of adultery.*" 2 Cor. vi. 14: *Christians should not marry Jews or heathens.* Eph. v. 22: "*The husband has authority over the wife.*"

SERMONS.—XXIII., I., 5: "*In that only case (adultery) there is no Scripture which forbids to marry again.*"

The principle that adultery alone justifies divorce is one that is regarded by some as oppressive, in view of the manifold forms of evil treatment and wicked conduct disgracing conjugal life. On the other hand, the flimsy pretexts upon which in some countries divorce is sought and easily obtained cause the greatest

anxiety to all true friends of humanity. The plan is to be commended of a suitable court making proper investigation, and in case of cruelty, for example, allowing, not divorce, but *separation de corps et de biens*. In Canadian practice divorce is obtained only by an Act of Parliament.

6.—SOCIETY.

Social obligations imply community of interest and sympathy ; not community of goods, but continuance of the spirit of love that in the early Church occasioned community of goods. They also imply the proper use of money, and its accumulation, not for luxury, nor for miserly hoarding, but for the common good of society. Our giving is to be determined in the spirit of charity, according to our ability, and must not be limited by the Jewish principle of tithing.

ARTICLES.—XXIV. : “ *The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.* ”

NOTES.—Luke xii. 33: Sell what ye have. “This is a direction not given to all the multitude, *much less is it a standing rule for all Christians.*” Acts ii. 45: “*Not that there was any positive command for so doing* (distribution of goods); it needed not, for love constrained them. If the whole Christian Church had continued in this spirit, this usage must have continued through all ages. To affirm, therefore, that Christ did not design it should continue is neither more nor less than to affirm that Christ did not design this measure of love should continue. I see no proof of this.”

SERMONS.—XXIV., I., 1: “*Christianity is essentially a social religion.*” XXVIII., 12: “Whosoever, being already in these circumstances (of competency), seeks a still larger portion on earth, he lives in an open, habitual denial of the Lord that bought him.” XXVIII. 17: Sell all that thou hast. “*He never laid this down as a general rule to all rich men in all succeeding generations.*” XXVIII. 23: “You cannot find so mischievous a manner of throwing away your goods as either the laying them up for your posterity, or the laying them out upon yourselves in folly and superfluity.” L., I., 4: The sermon on the Use of Money here condemns ruining our neighbour by “*selling goods below the market price*”; I., 3 condemns extravagance; III. 2 states the doctrine of human stewardship for God; and III. 6 states the principles of giving. “Do not stint yourself, like a Jew rather than a Christian, to this or that proportion. *Render unto God not a tenth, not a third, not half, but all that is God's, be it more or less.*”

Wesley anticipated some of the best points in the recently developed Science of Sociology. He by some to-day would indeed be counted very advanced in strongly opposing the amassing of fortunes. He is conservative, however, in opposing Communism, fol-

lowing in this respect the Anglican Article which he adopted in his series. In this matter, as generally, he strongly inculcated the spirit of charity.

7.—CIVIL GOVERNMENT.

The civil authority is supreme in its own realm, and demands loyal obedience to its requirements, even to the extent of readily paying such customs duties as it imposes. Capital punishment for certain offences is of Divine appointment.

ARTICLES.—XXIII. : “We believe it is the *duty of all Christians to be subject to the powers that be*; for we are commanded by the Word of God to *respect and obey the Civil Government*. We should therefore not only fear God, but honour the King.”

NOTES.—“We are under no obligation as Christians to give up our civil privileges (which we are to receive and prize as the gift of God) to every insolent invader.” Rom. xiii. 1, Rom. xiii. 5 : “*The authority of magistrates, being in effect God’s, demands our conscientious obedience.*” Rom. xiii. 4 : The sword, “*The instrument of capital punishment which God authorizes him to inflict.*” Rom. xiii. 7 : Tribute, “*Taxes on your persons or estates, customs for goods, exported or imported.*”

SERMONS.—L., I., 2 : “We may not engage in any trade that is contrary to the law of God or of our country. Such are all

that necessarily imply *our robbing or defrauding the king of his lawful customs, for the king has full as much right to his customs as we have to our houses and apparel.*"

The respect of Wesley for the constitutional authority of the State shows itself very strongly in the above citations as in the Rule of the Church against smuggling. Many difficult problems arise as to the abstract rights of kings, justifiable rebellion, etc., but the Standards are silent on such, and, accepting constituted authority as it is, inculcate loyalty and patriotism. The doctrine of the Vatican Council, of the subordination of the secular to the spiritual power, is repugnant to Scripture, and is disastrous both to society and to the Church.

8.—OATHS.

Oaths administered by competent authority are to be recognized as a solemn and appropriate method of attesting the truth of a statement. Oaths otherwise used must be condemned as irreverent and profane.

ARTICLES.—XXV.: "As we confess that *vain and rash swearing is forbidden* Christian men by our Lord Jesus Christ and James His apostle; so we judge that the Christian religion

doth not prohibit, but that *a man may swear when the magistrate requireth*, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth."

NOTES.—Matt. v. 33 condemns the improper use of oaths. 2 Cor. i. 23 : "Can a more solemn oath be conceived ? (than St. Paul's). *Who then can imagine that Christ ever designed to forbid all swearing?*" James v. 12 : "*But James does not forbid the taking a solemn oath before a magistrate.*"

SERMONS.—XXIII., I., 10 : "That our Lord does not forbid the swearing in truth and judgment when we are required so to do by a magistrate" appears from six reasons specified.

CHAPTER V.

THE SALVATION OF MAN.

1.—THE ATONEMENT.

The saving work of Christ is represented under three phases, Redemption, Reconciliation and Expiation. The gracious work is one, but in these different aspects it is presented in Holy Scripture. The first implies the payment of a price, the precious blood of Christ, as a ransom (*λυτρον*), not to Satan, but to the Divine government, to redeem man who is guilty, and legally held under sentence of the law. The second represents a gracious intervention of Christ to bring into reconciliation (*κατάλλαγη*) God and our rebellious race. Thereby both are reconciled. The third expresses neither the commercial idea of the first nor the mediatorial idea of the second,

but the temple idea of sacrifice to expiate sin (*ἱλάσμος* or *ἱλαστήριον*), as in the publican's prayer, "God be merciful to me," be propitiated (aorist imperative passive, *ἱλασθήτι*). In this is involved the penal suffering of Christ—not penal in the sense of His being an offender, nor of His being regarded as an offender, but as making such a sacrifice as satisfies the Divine nature, both justice and love, and cancels the moral penalty of sin in the case of all who accept the benefits of the sacrifice. In this sense alone did Christ "bear the weight of the wrath of God." The work being finished, and being sufficient, Christ intercedes on behalf of our race, and no other mediator is needed, and no other is found worthy to share His priestly office.

ARTICLES.—II.: Christ truly suffered, was crucified, dead and buried, *to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.* XX.: The offering of Christ once made, is that perfect *redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual*; and there is none other satisfaction for sin but that alone.

NOTES.—Luke xxii. 44: Christ in the agony, "*feeling the*

weight of the wrath of God." Rom. iii. 25 : A propitiation (*ἱλαστήριον*), "*to appease an offended God.*" To declare His righteousness. To demonstrate not only His clemency but His justice, even that *vindictive justice* whose essential character and principal office is to punish sin." Rom. iii. 26 : "The attribute of justice must be preserved inviolate, and inviolate it is preserved if *there was a real infliction of punishment on our Saviour.* On this plan all the attributes harmonize." Rom. v. 6, 2 Cor. v. 21, Gal. iii. 13 : Being made a curse for us. "*Taking the curse upon himself that we might be delivered from it.*" Phil. ii. 6 : Christ was willing "*to suffer the punishment due to the meanest and vilest.*" Col. i. 14 : The voluntary passion of our Lord *appeased the Father's wrath*, and obtained pardon and acceptance for us." 1 Tim. ii. 5, 6 : "This ransom from the dignity of the person redeeming was more than equivalent to all mankind." Heb. ii. 10, Heb. v. 7 : "What Christ most exceedingly feared (in the agony) was the *weight of infinite justice*, the being bruised and put to grief by the hand of God himself." Heb. viii. 8, Heb. ix. 15, 26, Heb. xii. 2, 24, 1 Peter ii. 24 : Who himself bore our sins. "*That is, the punishment due to them.*" 2 Peter i. 1 : "It is this alone (the righteousness of Christ) by which *the justice of God is satisfied.*" 1 John i. 7, 9, 1 John ii. 2 : He is "*the atoning sacrifice by which the wrath of God is appeased.*"

SERMONS.—V., II, 2 : Satan's claims denied as regards any right to satisfaction. XVI., II, 4, XX., I, 4 : The distinction between Christ's active and passive obedience held not to be taught in the scriptural presentation of Christ's atoning work.

There is no theory of the Atonement of any repute without some element of truth. The Socinian theory is correct in recognizing the moral influence of Christ's sacrificial death. The Grotian theory, which has

always seemed to us like the Socinian enlarged, is correct in the thought that the death of Christ impresses the universe with the inexorable requirements of law, and in some way maintains the dignity and integrity of law in the sight of the universe. The Anselmic theory is correct in giving an important place to the scriptural element of vicariousness, though by giving undue prominence to the thought of sin as a debt, it is in danger of reducing the work of Christ to a mere commercial transaction, especially where this theory is associated with the Augustinian doctrine of election. So with other theories, they have each some conspicuous element of truth. Wesleyan soteriology emancipated from Augustinian restriction, and steering clear of initial tendencies to Pelagianism in Dutch Arminianism, has, in an eclectic spirit, combined the truthful elements already illustrated in the great historic theories, emphasizing possibly, more than most of them, the temple idea of sacrifice and expiation. It must be admitted that in the Latin and other great prelatie churches the *expiatory sacrifice of Christ* is the favourite method of stating His atoning work. This is doubtless owing to the connection which they find between this view and the repeated and "bloodless sacrifice" of the Mass.

2.—EXTENT OF THE ATONEMENT.

The efficacy of the Atonement avails for the sins of all men, and it is the positive and revealed will of God that none should perish, but that all should to the utmost enjoy its benefits. Those who accept these benefits and who He foreknew would accept them, constitute the elect who are predestinated to be conformed to the image of His Son. There is besides an election to privilege—for example, of the Hebrew people as the Messianic race—which depends solely upon Divine sovereignty.

NOTES.—Mark iii. 13 : Divine sovereignty determines conditions apart from eternal destiny. John i. 29, John iii. 16 : “God so loved the world—that is, all men under Heaven, even those that despise His love, and will for that cause finally perish. Otherwise not to believe would be no sin for them. For what should they believe? Ought they to believe that Christ was given for them? Then He was given for them.” John xvii. 2 : “Christ designed His sacrifice should avail for all, yea, that all flesh, every man, should partake of everlasting life.” Rom. v. 14, 16, Rom. ix. : Wesley, like all Arminians, interprets this chapter to have reference to the election of the Hebrew people to Messianic privileges, and gives several reasons for the statement that “Paul had not here the least

thought of personal election or reprobation." Rom. ix. 16, Rom. xi. 5, Rom. ix. 27 : "This single text may give us a just notion of the *scriptural doctrine of election and reprobation*, and clearly shows us that *particular persons are not in Holy Writ represented as elected absolutely and unconditionally to eternal life, or predestinated absolutely and unconditionally to eternal death, but that believers in general are elected to enjoy the Christian privileges on earth*, which, if they abuse, those very elect persons will become reprobate." 2 Cor. v. 15, 1 Tim. i. 15, 1 Tim. ii. 3, 4 : "*Who willeth seriously all men, not a part only, much less the smallest part, to be saved eternally.*" Heb. ii. 9, Heb. viii. 8, 1 Peter i. 2 : The scriptural doctrine of election stated, with five strong objections to the Augustinian view. 2 Peter ii. 1 : The Lord that bought them with His own blood ? "*Yet these perish everlastingly. Therefore Christ bought even them that perish.*" 1 John ii. 2.

The Greek soteriology, which was certainly predominant in the sub-apostolic and patristic periods up to Augustine (*ob.* 430), is conspicuous in Wesleyan theology. To Dean Stanley it seemed an anomaly that this type of doctrine, characteristic of what are known as the High Church Anglicans, should be so conspicuous in such an evangelical system as Methodism. It is explained by some by the pronounced High Church tendencies which are said to have marked Wesley's early career. However that may be, it is enough to know that these doctrines, including the Universality of the Atonement, the Freedom of the Will and a proper view of Election, are impreguably fortified by Scripture. The fact is recognized that the opposite type of doctrine, Augustinian or

Calvinist, has characterized most mediæval reforms, and almost entirely at first the Reformation of the sixteenth century. The explanation of this is that these movements were a rebound from the erroneous doctrines of the Latin Church as to merit of works, and so led to exaggerated views of human impotency and Divine sovereignty.

A feature of Wesleyan soteriology of much interest in these days of missionary expansion is the universal operation of grace on the human heart. The coming of the missionary of the Cross is anticipated by the coming of the Spirit to prepare the way of the Lord. No human being is without Divine light and heavenward impulse, and the scriptural and merciful provision of the equation of human responsibility to human privilege gives reasonable ground for hope that by the grace of God some may be saved without any knowledge of the historic Christ, of whom they could never hear.

3.—REPENTANCE.

Repentance implies (1) conviction or remorse, *μεταμέλεια*, for violating the law of God; (2) *μετάνοια*, change of mind and purpose to turn from sin to righteousness; (3)

the practical proof, when possible, of the genuineness of such subjective experience by works meet for repentance; (4) in the case of believers, conviction and remorse in the consciousness of proneness to sin where this proneness is not completely eradicated.

NOTES.—Matt. xii. 8: “Repentance is of two sorts—that which is termed legal, and that which is styled evangelical repentance. The former, which is the same that is spoken of here, is a thorough conviction of sin. The latter is a change of heart, and consequently, of life, from all sin to holiness.” Matt. v. 3: “They who are unfeignedly penitent are they who are truly convinced of sin, who see and feel the state they are in by nature, being deeply sensible of their sinfulness, guiltiness and helplessness.” 1 Peter iv. 11: “*He that treats of faith and leaves out repentance*, or does not enjoin practical holiness, does not speak as the oracles of God.”

SERMONS.—VII., II., 1, VIII., II., 11, XIV., Intro., 3: “*Repentance and faith are necessary in order to our continuance and growth in grace.*” XIV., I., 16: “A conviction of their *guiltiness* is another branch of that repentance which belongs to the children of God. But this is cautiously to be understood, and in a peculiar sense. For it is certain, ‘there is no condemnation to them that are in Christ Jesus,’ that believe in Him, and, in the power of that faith, ‘walk not after the flesh, but after the Spirit.’ Yet can they no more bear the *strict justice* of God now than before they believed. This pronounces them *to be still worthy of death*, on all the preceding accounts. And it would absolutely condemn them thereto, were it not for the atoning blood.” XLIII., III., 2: *Both*

repentance, and fruits meet for repentance, are, in some sense, necessary to justification. But they are not necessary in the same sense with faith, nor in the same degree. Not in the same degree, for those fruits are only necessary conditionally; if there be time and opportunity for them. Otherwise a man may be justified without them, as was the thief upon the cross." XLIII., m., 8: Repentance of believers is "properly a conviction wrought by the Holy Ghost, of the *sin which still remains* in our heart; of the *φρονήμα σαρκος*, the *carnal mind*, which 'does still remain,' (as our Church speaks), 'even in them that are regenerate;' although it does no longer *reign*; it has not now dominion over them. *It is a conviction of our proneness to evil*, of a heart bent to backsliding, of the still continuing tendency of the flesh to lust against the Spirit."

The special features of Wesleyan theology on the subject of Repentance are:

First,—Against Antinomianism it recognizes universal obligation to obey the law of God. If this obligation is removed by the merit of Christ, so that whatever be our sins, His perfect righteousness is imputed to us, and our guilt is imputed to Him, the logical tendency is to underrate repentance, and faith becomes a mere assent to an abstract statement.

Second,—It gives prominence to repentance in believers, which, under the Antinomian view, is utterly out of place, and the very offering of the Lord's Prayer is pronounced improper on the part of Christians. Such logical outcome of the doctrine of imputed righteousness mentioned does not characterize all its representatives. The moral excellence of the Calvinistic churches commands universal recog-

dition. It is in Plymouthism chiefly these practical results of Antinomianism appear.

4.—FAITH.

Faith which brings to man spiritual benefits, implies assent to revealed truth, submission to Divine authority, and the trust of the heart in Christ as a personal Saviour.

Faith for temporal benefits recognizes the care and guidance of Divine Providence as well as the obligation to use all natural means available for securing these benefits. No degree of faith or of consecration can make the believer infallible either in judgment, speech or action.

NOTES.—Luke vii. 50, John iii. 3, Acts xxvii. 31: “*We may learn hence to use the most proper means for security and success, even while we depend on Divine Providence and wait for the accomplishment of God’s own promise. He never designed any promise should encourage rational creatures to act in an irrational manner, or to remain inactive when He has given them natural capacities of doing something, at least for their own benefit. To expect the accomplishment of any promise without exerting these is, at best, vain and dangerous presumption, if all*

pretence of relying upon it be not profane hypocrisy. Rom. iii. 27, Rom. iv. 5, 9, Gal. iii. 6, Gal. v. 6, Eph. ii. 8, Heb. x. 20, Heb. xi. 1, James v. 14: "Anointing with oil was the whole process of physic in the Christian Church till it was lost through unbelief." 1 Peter i. 5.

SERMONS.—I., I., 5: "Christian faith is, then, not only an assent to the whole Gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of His life, death and resurrection, a recumbency upon Him as our atonement and our life as given for us, and living in us, and in consequence hereof a closing with Him and cleaving to Him as our wisdom, righteousness, sanctification and redemption, or, in one word, our salvation." I., III., 3: *Salvation is by faith, not by works*, so V., IV., 2, VI., I., 8, VII., II., 9: "Faith is a Divine evidence or conviction that God was in Christ reconciling the world to himself, not imputing to them their former trespasses, and in particular, that the Son of God hath loved me and given himself for me, and that I, even I, am reconciled to God by the blood of the Cross." XVIII., I., 3, XX., II., 1: "There is no true faith, that is, justifying faith, which hath not the righteousness of Christ for its object," so XX., II., 5, 6, 9, in the last passage a statement is quoted from Wesley's treatise on Justification, published in 1764, as follows: "If we take the phrase of imputing Christ's righteousness for the bestowing, as it were, of the righteousness of Christ, including His obedience, as well passive as active in the return of it, that is, in the privileges, blessings and benefits purchased by it, so a believer may be said to be justified by the righteousness of Christ imputed. *The meaning is, God justifies the believer for the sake of Christ's righteousness, and not for any righteousness of his own.*" So in paragraph 13, XXXVII., 19, 20, 21, 24, 26, 27: They are enthusiasts "who imagine that God dictates the very words they speak, and that consequently it is impossible they should speak anything amiss, either as to the matter or manner of it." "How many impute things to God, or expect things from Him,

without any rational or scriptural ground ! Such are they who imagine that either they do or shall receive particular direction, not only in points of importance, but in things of no moment ; in the most trifling circumstances of life. Whereas, in these cases *God has given us our own reason for a guide ; though never excluding the secret assistance of His Spirit.*" As to those who claim special and infallible guidance by dreams, etc., "How are they misled by pride and a warm imagination, to ascribe such impulses or impressions, dreams or visions, to God, as are utterly unworthy of Him ! *Now this is all pure enthusiasm ; all as wide of religion as it is of truth and soberness.*" In determining a question of business or social condition, this is to be done "partly by reason and partly by experience." At the same time we are to seek that the Holy Spirit enlighten and overrule our judgment. "Considering what a flood of enthusiasm must needs break in on those who endeavour to know the will of God by unscriptural, irrational ways, it were to be wished that the expression itself were far more sparingly used. The using it, as some do on the most trivial occasions, is a plain breach of the Third Commandment. *It is a gross way of taking the name of God in vain, and betrays great irreverence towards Him.*" "A third very common sort of enthusiasm, is that of those who think to attain the end without using the means, by the immediate power of God. If, indeed, those means were providentially withheld, they would not fall under this charge. God can, and sometimes does, in cases of this nature, exert His own immediate power. But they who expect this when they have those means, and will not use them, are proper enthusiasts. Such are they who expect to understand the Holy Scriptures without reading them and meditating thereon ; yea, without using all such helps as are in their power, and may probably conduce to that end. Such are they who designedly speak in the public assembly without any premeditation. XLIII., II., 1, 2, III., 1, XLVII., III., 2 : "Faith does not overturn the course of nature ; natural causes still produce natural effects."

The position above outlined is one which gives to every intelligent Wesleyan much satisfaction, for these reasons:

First,—It recognizes the scriptural doctrine rescued by the Reformation of justification by faith only, *articulum ecclesie cadentis aut stantis*.

Second,—It protects this doctrine from the perils and errors of Antinomianism, as will further appear in the presentation of the doctrine of works.

Third,—It gives a rational and scriptural statement of the precious truth of the imputation of Christ's righteousness, not as mechanically transferred to us to conceal a nature still corrupt; not as a perfect life credited to us to reduce or destroy the obligation of our obedience; but as the cause and fountain of all the benefits of the Atonement, pardon and holiness and heaven.

Fourth,—It condemns the fanaticism which has unfortunately appeared periodically through the whole history of the Church, of demanding of God by faith the end of temporal benefit without the use of the means, for example, in what is called the Faith Cure: further, of claiming such a measure of Divine guidance as renders the believer infallible. As to the anointing of the sick, the view of Wesley seems to be that with it there was the exercise of a miraculous power known as the gift of healing, similar to the gift of tongues. Such seems to be the meaning of the notes on Mark vi. 13 and James v. 14. This is very different both from the anointing which is some-

times practised in Faith Cure and the anointing observed by the Roman Catholic Church in the so-called sacrament of extreme unction.

5.—WORKS.

There is a twofold justification, the first by faith in the merits of Christ's sacrifice only for pardon. In this respect good works are of no avail, and by God's grace the believer is freed from the penalty of the law. The second is a vindication of the believer in his relation to God and maintenance of the Divine favour in life and in the day of judgment, which vindication is manifested and attested by good works. The moral law is obligatory upon all believers, and only as obedience to this law is maintained, along with faith, is there the continuance of the Divine favour. Works of supererogation are impossible.

ARTICLES.—X.: Although good works, which are the fruits of faith, and follow after justification, *cannot put away our sins*, and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and spring out of a

true and lively faith, insomuch that *by them a lively faith may be as evidently known* as a tree is discerned by its fruit. XI.: Voluntary works—besides over and above God's commandments—which are called works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required ; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

NOTES.—Matt. v. 17, Matt. xxv. 35, Luke vii. 47, Rom. i. 18, Gal. ii. 16, Gal. v. 18, Eph. ii. 10, James ii. 21, 22, 24, 1 Peter iv. 11 : “ He that treats of faith and leaves out repentance, or does not enjoin practical holiness to believers, does not speak as the oracles of God.”

SERMONS.—I., III., 1, 3, II., II., 4 : “ It is diligently to be noted, the faith which bringeth not forth repentance, and love, and all good works, is not that right living faith, but a dead and devilish one.” (Quoted from the Anglican homily on the Salvation of Man.) VI., Intro., 3 : Explains how Adam could be saved only under a covenant of works, but now the penitent may be saved, justified, freed from penalty by grace, irrespective of works. VII., II., 5, VIII., II., 4, XI., v., 3 : “ *Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it.*” XVII., II., 7, XXV., iii., 8 : *He is a betrayer of Christ* “ who preaches faith in such a manner as either directly or indirectly tends to set aside any branch of obedience, who preaches Christ so as to disannul or weaken in any wise the least of the commandments of God.” XXXIV., iv., 3, 7 : “ Therefore I cannot spare the law one moment, no more than I can spare Christ ; seeing I now want it as much to keep me to Christ as I ever wanted it to bring me to him. Otherwise, this ‘evil heart of unbelief’ would immediately ‘depart from the living God.’” XXXV.,

II., 1, 4, L., I., 4 : Sinful works of various kinds condemned, including the trafficking in strong drink, as follows : “ Therefore we may not sell anything which tends to impair health. Such is, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine ; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskilfulness of the practitioner. Therefore, such as prepare and sell them only for this end may keep their conscience clear. But who are they ? Who prepare them only for this end ? Do you know ten such distillers in England ? Then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder His Majesty’s subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain ? Is it not the blood of these men ? Who then would envy their large estates and sumptuous palaces ? A curse is in the midst of them ; the curse of God cleaves to the stones, the timber, the furniture of them ! The curse of God is in their gardens, their walks, their groves ; a fire that burns to the nethermost hell ! Blood, blood is there ; the foundation, the floor, the walls, the roof, are stained with blood ! And canst thou hope, O thou man of blood though thou art ‘ clothed in scarlet and fine linen, and farest sumptuously every day ; ’ canst thou hope to deliver down thy *fields of blood* to the third generation ? Not so ; for there is a God in heaven : therefore, thy name shall soon be rooted out. Like as those whom thou hast destroyed, body and soul, ‘ thy memorial shall perish with thee ! ’ ” LI., v., 3, LII., I., 5 : Liquor traffic condemned. LII., II., 8, 9.

The advanced position of Wesley on the Temperance question is a most significant fact in the history of moral reform. His followers have in general readily accepted his teaching, and Methodism, the largest form of Anglo-Saxon Christianity, is thus

committed to a position of determined hostility to the liquor traffic.

6.—JUSTIFICATION.

Justification is a forensic act of God by which, for the sake of Christ only, on our repentance and faith, He absolves us from all guilt and regards us as righteous.

ARTICLES.—IX.: “We are *accounted righteous before God* only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.”

NOTES.—John xx. 23 : Sacerdotal absolution not essential to justification. Rom. iii. 24, Rom. iv. 9 : “We may observe here, *forgiveness, not imputing sin and imputing righteousness are all one.*” Rom. v. 18, 1 Cor. i. 30, Gal. ii. 21, Phil. ii. 13.

SERMONS II., II., 5 : The justification of the believer is that operation of grace whereby “through the merits of Christ, his sins are forgiven, and he reconciled to the favour of God ; whereof doth follow a loving heart, to obey His commandments.” (Quoted from the Anglican homily on the Salvation of Man.) V., II., 5 : *The plain scriptural notion of justification is pardon, the forgiveness of sins.*” With reference to doers of the law being justified, it is stated, “*Here, the Apostle appears to refer our justification to the sentence of the great day.*” V., III., 5 : Works before justification cannot be good and acceptable to

God, "inasmuch as they are not done as God hath willed and commanded them to be done." V., iv., 2.

Wesleyan theology is one with the Reformed theology in regarding justification as an objective and forensic act by which a man though guilty is, for the sake of Christ, accounted righteous. Such a use of the verb *facere*, to make, to constitute, is justified by the custom of all language. Here, however, there is divergence from the Roman Catholic theology, which regards *justificatio* as the same as *justus facere*, to make righteous subjectively, thus ignoring the scriptural place given to sanctification as distinct from justification. In the Latin theology the initial work of grace in the sacraments is begun by virtue of the merit of Christ. From the *meritum de condigno* following obedience, there come further operations of grace in the process of justification. The thought of pardon is almost ignored, being relegated to the exercise of sacerdotal absolution. The close relation of this view to the doctrine of merit of works accounts for much that is deemed erroneous in the practice of the Roman Catholic Church, and brings us with cognate doctrines to what we regard as the weakest or most unscriptural part of the theology of the Latin Church. Whatever errors Protestantism finds in that theology concentrate largely in soteriology here. Outside of these there is a grand system of doctrine common to universal Christianity. For comparison of creeds, see Chapter VII.

The teaching given above from Sermon V., to the effect that all works before justification are sinful, is taken bodily from the Anglican symbols. By many this view will be controverted as not harmonizing with the universal operation of prevenient grace so prominent in Arminianism. The meaning, however, may be that as the whole career of a rebel who is in constant defiance of his Government must be deemed criminal, however relieved by acts of kindness to his fellows, so with a sinner in relation to God. This interpretation may perhaps be satisfactory. In any case it is certain that, taken by themselves, prayer, repentance, and the good works accompanying repentance, all preceding justification, cannot be pronounced sinful, nor can it be said of them that they are "not done as God hath willed and commanded them to be done."

7.—REGENERATION.

Regeneration is a grace of the Holy Spirit whereby a penitent believer is spiritually created anew, or born from above into the Christian life. Where in the case of unbaptized adults this work of grace is effected, it should be accompanied by baptism. In order

of thought, justification precedes regeneration. In reality, the two operations are simultaneous. Regeneration is instantaneous; sanctification, which it initiates, is progressive.

NOTES.—Matt. xviii. 4, John iii. 3: “Our Lord shows that no ceremonial ordinances or privileges of birth could entitle any to the blessings of the Messiah’s kingdom, that an entire change of heart as well as of life was necessary for that purpose, and that this could only be wrought in man by the almighty power of God.” John iii. 5: “*Except a man experience that great inward change by the Spirit and be baptized (wherever baptism can be had) as the outward sign and means of it,*” he cannot enter into the kingdom of God. John iii. 7: “To be born again is to be inwardly changed from all sinfulness to all holiness.” [It is presumed in the light of other statements that these words are to be understood as comprehending the whole work of grace initiated by regeneration.] Rom. iv. 5: “We see how groundless that opinion is that holiness or sanctification is previous to our justification.” “On the pardon of our sins the Holy Ghost *then begins the great work of inward sanctification.* If a man could possibly be made holy before he was justified, it would entirely set his justification aside, seeing he could not in the very nature of the thing be justified if he were not at that very time ungodly.” See note on 1 Cor. vi. 11.

SERMONS.—I. II., 6: “He that is, by faith, born of God, sinneth not (1) by any habitual sin; for all habitual sin is sin reigning: But sin cannot reign in any that believeth. Nor (2) by any wilful sin; for his will, while he abideth in the faith, is utterly set against all sin, and abhorreth it as deadly poison. Nor (3) by any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy

desire, he, by the grace of God, stifleth in the birth. Nor (4) doth he sin by infirmities, whether in act, word or thought; for his infirmities have no concurrence of his will; and without this they are not properly sins. Thus, 'he that is born of God doth not commit sin:'. And though he cannot say, he hath not sinned, yet now 'he sinneth not.' So in VIII., II., 6, VIII., II., 7: "Although the regenerate are continually convinced of sin cleaving to all they do, yet there is no condemnation to them still either from God or from their own heart." So in XIV., II., 4, XIX., Intro. 1: "Both these gifts of God, *justification and regeneration, are given to every believer in one and the same moment.* In one point of time his sins are blotted out and he is born again of God." XLV., Intro. 1: "If any doctrines within the whole compass of Christianity may be properly termed "fundamental," they are doubtless these two—the doctrine of justification, and that of the new birth: the former relating to that *great work which God does for us, in forgiving our sins*; the latter, to the *great work which God does in us, in renewing our fallen nature.* In order of time, neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also 'born of the Spirit'; but in order of thinking, as it is termed, justification precedes the new birth. We first conceive His wrath to be turned away, and then His Spirit to work in our hearts." XLV., II., 5: "From hence it manifestly appears what is the nature of the new birth. It is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the almighty Spirit of God when it is created anew in Christ Jesus. In a word, it is that change whereby the 'earthly, sensual, devilish mind' is turned into the 'mind which was in Christ Jesus.' This is the nature of the new birth: 'so is every one that is born of the Spirit.'" XLV., IV., 3: "The new birth is not the same with sanctification. Regeneration is sometimes spoken

of as a progressive work, carried on in the soul by slow degrees, from the time of our first turning to God. This is *undeniably true of sanctification; but of regeneration, the new birth, it is not true*. This is a part of sanctification, not the whole; it is the gate to it, the entrance into it. *When we are born again, then our sanctification, our inward and outward holiness, begins; and thenceforward we are gradually to 'grow up in Him who is our Head.'* ”

The foregoing presentation of the doctrine of the new birth is marked by some practical features of much importance. It exalts the significance of this doctrine against the depreciatory influence of some unwise preachers of entire sanctification, who so emphasize their favourite theme as quite to disparage the great blessings of justification and regeneration. On the other hand, the statement of the Standards does not so exalt regeneration as to ignore sin in believers. While “there is no condemnation to them who are in Christ Jesus,” and “He that is born of God sinneth not,” as long as by faith and fidelity he retains the Divine favour, there is at the same time the consciousness of evil tendencies from habit or temperament, which lead to humiliation and repentance, and need the fulness of the Spirit for their removal.

The relation of the infant to the subject before us is one made mysterious by forgetfulness of the fact that the gospel call to “repent and be converted” is meant for responsible adults, and becomes impiously grotesque when addressed to infants. This is clear,

first, that by nature and heredity infants come into the world, apart from the Atonement, with a complete forfeiture of the Divine favour; second, that by the Atonement this penalty is removed, and so "the free gift came upon all unto justification of life." Thus far by revelation we are upon certain ground. But if it is asked, for instance, when in the case of a deceased infant has the subjective work of the Spirit taken place corresponding to what we call regeneration? when were evil tendencies neutralized and destroyed? was it at birth, or at baptism, or at death, or somewhere between? we can only say we do not know, it is not revealed. We are satisfied of the salvation of the child. Free from guilt in the sense of personal culpability, and with the penalty of Adam's sin removed so far as its objective relation to God is concerned, we are certain it has gained celestial bliss, but how or when its nature has been harmonized with the purity and holiness of that state we cannot tell, and it is not necessary to know. Coming into life in such gracious relations to God through Christ so that the Divine declaration is made, "Of such is the kingdom of heaven," we cannot doubt the possibility of the child continuing in such a state into years of manhood, a state which is lost only by its own choice of evil. Yet to keep the matter evenly balanced, the fact cannot be ignored that before the Wesleyan revival the tendency was to make too much of this initial work of grace, especially in connection with baptism, and to ignore the need of

conscious regeneration. We are in danger of this error always.

Whedon (*Biblioth. Sacra*, 1862, p. 258) says: "Under the redemptive system the man is born into the world, from Adam, a depraved being. It is as a depraved being he becomes an ego. But instantly after he is met by the provisions of Atonement." Of this doctrine of prevenient grace Pope says: "There is no doctrine which so irresistibly and universally appeals for its confirmation to the common conscience and judgment of mankind." Whedon further says in the same article: "That the dying infant is saved, and saved by Atonement, we all agree. But his precise condition as affected by the Atonement, while a living infant, seems to be a somewhat undecided matter. Probably a large majority of the Methodist Episcopal Church have, for some time past, held, without much discussion, that the living infant was both unjustified and unregenerate, and yet upon his death he obtained both blessings. This making death the condition of justification and regeneration appears to many hardly logical, and not without danger. Mr. Wesley's earlier expressions of opinion indicated a holding of the Churchly doctrine of baptismal regeneration in infancy. His later indications of opinion show that he held all infants to be members of the kingdom of heaven, and he also held that regeneration is a condition to membership in the kingdom of heaven, but he does not expressly draw the inference that all infants are regenerate. Fletcher main-

tained the doctrine both of infant justification and regeneration."

We again submit that on the subject of regeneration of infants, First, we have no revelation. It is among "the secret things" which belong unto God. Second, revelation is unnecessary, as the gospel message is necessarily addressed to responsible adults. The method of restoring to the infant his forfeited inheritance is revealed, but not the subjective process of his spiritual renovation.

The relation of baptism to regeneration is further stated under the title of the Sacraments.

The grace of adoption, which is connected with the regenerate state rather than with justification, will be illustrated under the title of the Witness of the Spirit.

8.—ENTIRE SANCTIFICATION.

Sanctification is the process of rendering holy the entire life. It begins with regeneration and justification, and may be consummated gradually or instantaneously. Entire sanctification implies: 1. The perfect cleansing of the soul from sin. 2. The maturing of the Christian life and character in the com-

plete development of all the graces of the Holy Spirit. 3. Completeness of consecration which could not mark the less developed spiritual life of the believer at the time of his justification. Beyond this maturity there are degrees of spiritual advancement *ad infinitum*, with increasing knowledge and broadening views of God and truth and destiny, and corresponding experience of grace and glory.

NOTES.—Rom. iv. 5: In regeneration, “the Holy Ghost begins the great work of inward sanctification.” 2 Cor. vii. 1: Perfecting holiness—“Carrying it to the height in all its branches and enduring to the end in the loving fear of God, the sure foundation of all holiness.” Eph. iii. 19: Being filled with all the fulness of God—“A perfection far beyond a bare freedom from sin.” Eph. iv. 13: “*A state of spiritual manhood both in understanding and strength.*” “*A maturity of age and spiritual stature wherein we shall be filled with Christ so that He will be all in all.*” Col. iv. 12: “*Endued with every Christian grace.*” “No longer babes, but grown up to the measure of the stature of Christ, being full of His light, grace, wisdom and holiness.” 1 Thess. iv. 3, 1 Thess. v. 16, 23, Heb. vii. 19: “To be of one spirit with God, this is true perfection.” Heb. ix. 22.

SERMONS.—VIII., II., 6: “Although believers feel the flesh, the evil nature in them, although they are more sensible, day by day, that their “heart is deceitful and desperately wicked,” yet, so long as they do not yield thereto, so long as they give no place to the devil, so long as they maintain a continual war

with all sin, with pride, anger, desire, so that the flesh hath not dominion over them, but they still "walk after the Spirit," there is "no condemnation to them which are in Christ Jesus." So in par. 7. XIII., i., 5 : "To avoid this extreme, many well-meaning men, particularly those under the direction of the late Count Zinzendorf, ran into another, affirming that 'all true believers are not only saved from the *dominion* of sin, but from the *being* of inward as well as outward sin, so that it no longer *remains* in them ;' and from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of nature *is no more* in those who believe in Christ." So in XIII., iii., 1. XIII., iii., 10 : "I cannot, therefore, by any means, receive this assertion, that there is no sin in a believer from the moment he is justified : First, because it is contrary to the whole tenor of Scripture ; secondly, because it is contrary to the experience of the children of God ; thirdly, because it is absolutely new, never heard of in the world till yesterday ; and, lastly, because it is naturally attended with the most fatal consequences, not only grieving those whom God had not grieved, but perhaps dragging them into everlasting perdition." So in XIII., v., 1, XIV., iii., 1. XL. : Christian perfection does not imply—(a) Perfection in knowledge ; (b) Freedom from error of judgment ; (c) Freedom from error in the interpretation of Scripture ; (d) Freedom from infirmities ; (e) Freedom from temptation. XL., i., 9 : "We may, lastly, observe that neither in this respect is there any absolute perfection on earth. There is no *perfection of degrees*, as it is termed, *none which does not admit of a continual increase*. So that, how much soever any man has attained, or in how high a degree soever he is perfect, he hath still need to 'grow in grace,' and daily to advance in the knowledge and love of God his Saviour." XL., ii., 21, 22, 24 : Christian perfection implies freedom from evil thoughts and evil tempers. XL., ii., 28 : "For he saith not the blood of Christ will cleanse at the hour of death or in the Day of Judgment, but it '*cleanseth*' at the

time present 'us,' living Christians, 'from all sin.' And it is equally evident that, if *any sin* remain, we are not cleansed from *all sin*; if *any unrighteousness* remain in the soul, it is not cleansed from *all unrighteousness*. Neither let any sinner against his own soul say that this relates to justification only or the cleansing us from the guilt of sin; first, because this is confounding together what the apostle clearly distinguishes, who mentions, first, *to forgive us our sins*, and then *to cleanse us from all unrighteousness*; secondly, because this is asserting justification by works in the strongest sense possible. It is making all inward as well as outward holiness necessarily previous to justification. For if the cleansing here spoken of is no other than the cleansing us from the guilt of sin, then we are not cleansed from guilt; that is, are not justified, unless on condition of 'walking in the light, as He is in the light.'" XLII., III., 5, 7: Wandering thoughts resulting from mental infirmity and not from spiritual defect are not inconsistent with perfect love. XLIII., I., 4: "At the same time that we are justified, yea, in that very moment sanctification begins." So in par. 8: "*From the time of our being born again the gradual work of sanctification takes place.*" XLIII., I., 9: "But what is perfection? The word has various senses: *here it means perfect love. It is love excluding sin*, love filling the heart, taking up the whole capacity of the soul. It is love 'rejoicing evermore, praying without ceasing, in everything giving thanks.'" XLIII., III., 3: "*Faith is the condition and the only condition of sanctification* exactly as it is of justification." It is then shown that this faith implies repentance, as in the case of justification—repentance occasioned by the consciousness of sin marring our best service, "so that we are now more ashamed of our best duties than we formerly were of our worst sins." This repentance is proved by "works of piety which are necessary to full sanctification." XLIII., III., 13: "Though it be allowed that both this repentance and its fruits are necessary to full salvation, yet they are not necessary either in the same

sense with faith or in the same degree : *not in the same degree*, for these fruits are *only necessary conditionally* if there be time and opportunity for them ; otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance or ever so many good works, yet all this does not at all avail : he is not sanctified till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*, for this repentance and these fruits are only *remotely* necessary—necessary in order to the continuance of his faith, as well as the increase of it, whereas faith is *immediately and directly* necessary to sanctification. It remains that faith is the only condition which is immediately and proximately necessary to salvation.” XLIII., III., 14, 15, 16, 17 : The faith which brings entire sanctification is “a Divine evidence and conviction”—First, That God hath promised it in the Holy Scripture ; secondly, That what God hath promised He is able to perform ; thirdly, That He is able and willing to do it *now* ; fourthly, That He doeth it.” XLIII., III., 18 : “But does God work this great work in the soul gradually or instantaneously ? *Perhaps it may be gradually wrought in some* ; I mean in this sense, they do not *advert to the particular moment* wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously, that the Lord should destroy sin ‘by the breath of His mouth’ in a moment, in the twinkling of an eye. *And so He generally does*, a plain fact of which there is evidence enough to satisfy any unprejudiced person.”

The doctrine of entire sanctification has been marred in the history of the Church at various periods before and after the Reformation by being compromised with various fanatical parties of Perfectionists. Methodism has not been free from the same excesses. However, in no degree is Wesley responsible

therefor, inasmuch as with most vigilant care he opposed every evidence of extravagance.

Just as Calvin interpreted the scriptural teaching of Divine sovereignty, and logically carried out his interpretation to all its consequences, never shrinking from any conclusion however startling to Christian consciousness, so Wesley, we think on a more scriptural basis, unfolded the teachings of Scripture as to Christ's atoning work, both in its fulness and freeness. Instead of shrinking from what his views of these teachings implied, he hailed the consequences and proclaimed to all men a deliverance from the guilt and power and penalty of sin, and rightly concluded that what God commands and promises for the present life must be attainable here and now. As to the profession of this grace, it is well to remember that he said, "Let modesty mark all your words and actions." He also emphasized the ethical side of this doctrine, a point which some of its advocates, especially to-day, are in great danger of overlooking in the emphasizing of the subjective aspect of the doctrine.

9.—APOSTASY.

A believer may fall from any attainment of grace in this life and be eternally lost.

ARTICLES—XII.: After we have received the Holy Ghost, we may depart from grace given and fall into sin.

NOTES.—Matt. xviii. 34, Luke xi. 26 : The last state of that man is worse than the first. “This is fulfilled in all who totally and finally apostatize from true faith.” Luke xii. 5, Rom. viii. 30 : “Paul does not deny that a believer may fall away and be cut off between his special calling and his glorification. Neither does he deny that many are called who never are justified. Rom. xiv. 15, 1 Cor. ix. 27 : “This single text may give us a just notion of the scriptural doctrine of election and reprobation. It shows that believers in general are elected to enjoy the Christian privileges on earth, which, if they abuse, *those very elect persons will become reprobate*. St. Paul declares it was possible *he himself might become a reprobate*.” Heb. vi. 6 : “Of these wilful total apostates, he declares it is impossible to renew (Heb. x. 26) them again to repentance, though they were renewed once.”

SERMONS.—I., II., 4 : “Believers are saved from the fear, though not from the possibility, of falling away from the grace of God and coming short of the great and precious promises.”

The absolute certainty of the final perseverance of the saints is a necessary outcome of the Augustinian doctrine of Divine sovereignty and election, and the possibility of final apostasy is a corollary of the Greek and Arminian view of the freedom of the will. It is according to expectation that the Anglican Article XVII., “Of predestination and election,” has been expunged by Wesley. This Article is a clear illustration of the influence of Calvin in the English Reformation in the department of soteriology, as is Article XXVIII., on the Lord’s Supper, on the subject of the sacraments. It is only by a strained interpretation

that Article XVII. is subscribed to by the Arminian or High Church Anglican.

10.—THE WITNESS OF THE SPIRIT.

By the grace of adoption the justified and regenerated believer is made a member of God's spiritual family. This relationship is attested, first, by the witness of the Holy Spirit, and second, by the testimony of consciousness. This experience is the privilege of every believer. The Divine testimony "secures us from all delusion," and is invariably accompanied by the fruits of the Spirit. The witness of the Spirit gives us full assurance, which is followed by confirmed confidence in God. There may be given to the believer also an assurance of his ultimate salvation.

NOTES.—Rom. viii. 16 : The Spirit beareth witness with the spirit of every true believer *by a testimony distinct from that of his own spirit*, or the testimony of a good conscience." 1 Thess. i. 5, Heb. vi. 11 : "The full assurance of faith relates to present pardon ; 'the full assurance of hope,' to future glory. The former is the highest degree of Divine evidence that God is reconciled to me in the Son of His love ; the latter is the same

degree of Divine evidence of persevering grace and of eternal glory." 1 John iii. 24.

SERMONS.—X., I, 1 : *συμμάρτυρει*, shown to imply a double and concurrent testimony in every believer, of God's spirit and the believer's spirit. X., I, 5, 6 : Testimony of consciousness explained. X., I, 7 : "The testimony of the Spirit is an inward impression on the soul, whereby the *Spirit of God directly witnesses to my spirit that I am a child of God* ; that Jesus Christ hath loved me and given himself for me, and that all my sins are blotted out, and I, even I, am reconciled to God." So XI., II, 2, X., I, 12 : "The Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul *he can no more doubt the reality of his sonship than he can doubt of the shining of the sun* while he stands in the full blaze of his beams." X., II, 8, 9 : The witness of the Spirit must be accompanied by fruits of the Spirit, and is to be distinguished from presumption. XI., II, 6 : "The *indirect* witness or testimony that we are the children of God is nearly, if not exactly, the same with the testimony of a good conscience towards God, and is the result of reason or reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the Word of God and partly from our own experience. The Word of God says : Everyone who has the fruit of the Spirit is a child of God ; experience or inward consciousness tells me that I have the fruit of the Spirit, and hence I rationally conclude, therefore, I am a child of God." XI., IV., 3 : "The direct witness may shine clear, even while the indirect one is under a cloud." XI., V., 2 : "The Spirit of God witnessing with our spirit, *does secure us from all delusion*. And lastly, we are all liable to trials wherein the testimony of our own spirit is not sufficient ; wherein nothing less than the direct testimony of God's spirit can assure us that we are His children." XI., V., 3, 4 : "Two inferences may be drawn from the whole : The first, let none ever

presume to rest in any supposed testimony of the Spirit, which is separate from the fruit of it. The second inference is, let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves, before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' XLIII., II., 3: "'Because he is a son, God hath sent forth the spirit of His Son into his heart, crying, Abba, Father,' giving him an assurance that he is so, and a childlike confidence in him. But let it be observed that, in the very nature of the thing, *the assurance goes before the confidence*. For a man cannot have a childlike confidence in God till he knows he is a child of God. Therefore, confidence, trust, reliance, adherence, or whatever else it be called, is not the first, as some have supposed, but the second branch or act of faith."

The expression, "witness of the Spirit," is most commonly associated with Wesleyan soteriology, and the word "assurance" with that of other evangelical churches. The word "assurance" is both appropriate and scriptural, but it has been misused, first, as expressing the privilege of a few, and secondly, as favouring the idea of the impossibility of the believer's apostasy.

Can there be absolute knowledge of personal salvation? It is clear that the Standards teach that the witness of the Spirit "secures the believer from all delusion." On the other hand, it must be admitted that a man may imagine that he is a child of God when he is not, for fancy knows no limit to its activity. But such a fancy does not affect the reality of the

testimony of the Divine Spirit in the case of a man whose life gives concurrent evidence that he is a child of God. It must also be admitted that in a certain sense consciousness is at the basis of both forms of testimony. Indeed, consciousness unifies all our experiences, and still we classify these experiences in our philosophy. We are conscious of an impression from without and an experience within. In the evidence of our spiritual adoption we have these two testimonies mutually corroborative.

We have no specific authority in Scripture for the witness of the Spirit attesting our entire sanctification. Any allusions to such are very remote as compared with the fulness and frequency with which the doctrine of the witness of the Spirit to our adoption is stated.

11.—THE CHURCH.

The Catholic Church includes all who according to their light fear God and work righteousness, having the spirit of faith proved by their works. The visible Church is an organization of believers among whom the Word of God is preached, discipline is maintained and the sacraments are duly adminis-

tered. Christ is the only foundation upon which the Church is established. No particular form of ecclesiastical polity is essential to the Church.

ARTICLES.—XIII. : “The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered, according to Christ’s ordinance, in all those things that of necessity are requisite to the same.”

NOTES.—Matt. v. 47 : Deprecates the divisions into which the Church “has been crumbled.” The wish is expressed “that we might at least advance so far as cordially to embrace our brethren in Christ of whatever party or denomination they are.” Matt. xvi. 18 : Christ the only foundation of the Church. Mark ix. 38 : “To confine religion to them that follow us is a narrowness of spirit which we should avoid and abhor.” So v. 39. Luke xxiii. 29 : I will appoint unto you, “Not a primacy to one, but a kingdom to every one on the same terms.” Acts v. 11 : The Church “a company of men called by the Gospel, grafted into Christ by baptism, animated by love, united by all kind of fellowship, and disciplined (in this case) by the death of Ananias and Sapphira.” Acts x. 35 : Faith in the historic Christ not necessary to a place in the Catholic Church. Acts xi. 17 : Those condemned who “lay down rules of Christian communion which exclude any whom God has admitted into the Church of the first-born.” Acts xv. 23 : Primacy of Peter repudiated. Rom. viii. 33 : “The term elect was of old applied to all the members of the visible Church, whereas in the *New Testament* it is applied only to the members of the *invisible*.” 1 Cor. i. 10 : No schisms—“No alienation of affection from each other. Is this word ever

taken in any other sense in Scripture?" 1 Cor. xi. 18: "It is plain that by *schisms* is not meant any separation from the Church, but uncharitable divisions in it." "The indulging any temper contrary to this tender care of each other is the true scriptural schism. This is, therefore, quite a different thing from that orderly separation from corrupt churches which later ages have stigmatized as schisms." "So wonderfully have later ages distorted the words heresy and schism from their scriptural meaning, heresy is not in all the Bible taken for 'an error in fundamentals,' or in anything else, nor schism for any separation made from the outward communion of others. Therefore, both heresy and schism, in the modern sense of the word, are sins that the Scripture knows nothing of." So Titus iii. 10. Eph. i. 22: Christ the head of the Church. So Col. i. 18. Eph. ii. 20: Apostles and prophets the foundation of the Church in the sense that "the Word of God declared by them sustains the faith of all believers." Eph. iv. 4: There is one body, "*The universal Church, all believers throughout the world.*"

SERMONS.—XXXVIII., II., 4: We are not to ignore as a Christian a man who "may not approve of that manner of worshipping God which is practised in our congregation; and may judge that to be more profitable for his soul which took its rise from Calvin or Martin Luther. He may have many objections to that Liturgy which we approve of beyond all others; many doubts concerning that form of church government which we esteem both apostolical and scriptural." So XXXVIII., IV., 2. XXXVIII., IV., 4, 6: "What if I were to see a Papist, an Arian, a Socinian casting out devils? If I did, I could not forbid even him, without convicting myself of bigotry. Yea, if it could be supposed that I should see a Jew, a Deist, or a Turk doing the same, were I to forbid him either directly or indirectly, I should be no better than a bigot still." "Think not the bigotry of another is any excuse for your

own." XXXIX., Intro. 4: Inculcates the unity of the Spirit even where there is not an external union of organization. XXXIX., I., 8: "But even among men of an upright heart, men who desire to 'have a conscience void of offence,' it must needs be that, *as long as there are various opinions, there will be various ways of worshipping God*; seeing a variety of opinion necessarily implies a variety of practice." XXXIX., I., 10, 11: "Although, therefore, every follower of Christ is *obliged*, by the very nature of the Christian Institution, *to be a member of some particular congregation or other, some Church*, as it is usually termed (which implies a particular manner of worshipping God, for 'two cannot walk together unless they be agreed'); yet none can be obliged by any power on earth but that of his own conscience, to prefer this or that congregation to another, this or that particular manner of worship. I know it is commonly supposed that the place of our birth fixes the Church to which we ought to belong; that one, for instance, who is born in England, ought to be a member of that which is styled the Church of England; and, consequently, to worship God in the particular manner which is prescribed by that Church. I was *once a zealous maintainer of this; but I find many reasons to abate of this zeal*." "I dare not, therefore, presume to impose my mode of worship on any other. I believe it to be truly primitive and apostolical, but my belief is no rule for another." So XXXIX., II., 2. XXXIX., III., 1: "Hence we may learn that *a catholic spirit is not speculative latitudinarianism*. It is not an indifference to all opinions: This is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being 'driven to and fro, and tossed about with every wind of doctrine,' is a great curse, not a blessing; an irreconcilable enemy, not a friend, to true catholicism." "Observe this, you who know not what spirit ye are of; who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for

jumbling all opinions together. Be convinced that you have quite missed your way." XXXIX., III., 3, 4: "Hence we may learn that a catholic spirit is not indifference to all congregations. This is another sort of latitudinarianism, no less absurd and unscriptural than the former." "But while the Christian is steadily fixed in his religious principles, in what he believes to be the truth as it is in Jesus; while he firmly adheres to that worship of God which he judges to be most acceptable in his sight; and while he is united by the tenderest and closest ties to one particular congregation—his heart is enlarged toward all mankind, those he knows and those he does not, he embraces with strong and cordial affection, neighbours and strangers, friends and enemies. This is catholic or universal love. And he that has this is of a catholic spirit. For love alone gives the title to this character: *Catholic love is a catholic spirit.*" LII, Intro. 2: "This is the original design of the Church of Christ. It is a body of men compacted together in order, first, to save each his own soul; then to assist each other in working out their salvation; and, afterwards, as far as in them lies, to save all men from present and future misery, to overturn the kingdom of Satan, and set up the kingdom of Christ."

The word "church," derived from *κυρίακος*, pertaining to the Lord, necessarily includes all who in spirit and life are Christ's, under varying types of government, worship and doctrine. The position of the Standards on this subject is unique. While various symbols have defined the Church, Wesley, to make his views clear, has inserted in the Standards two extended statements on the subjects of a catholic spirit and bigotry, and has reached a generous breadth of view unsurpassed since the days of St. Paul. His catholicity has captured many a heart, especially as

it is found side by side with a jealous regard for truth and a protest against indifferentism in faith and practice. His etymology of the words "schism" and "heresy" is correct, as he finds in them the ideas of cutting and rending in the sense of evil feeling manifested in dissensions, and this meaning he claims to be supported by the scriptural use of *σχίσμα* and *αἵρεσις*. It is a matter of accommodation only that in history the word "heresy" has come to mean violation of doctrinal standards, and "schism" violation of organization; but by Wesley they were meant to express a contentious spirit. Such a spirit was as far removed as possible from his own life, hence his reluctance to leave the Church of England. This reluctance so frequently and candidly stated, and stated sometimes with a force not quite consistent with his actions, as in his oft-quoted sermon on the sin of Korah, Dathan and Abiram, has led many an Anglican to charge the Methodist Church with being untrue to Wesley's teachings on this subject. Such writers forget Wesley's acts, which speak more loudly than his words, in the ordination of presbyters for his churches at home, and pre-eminently in the consecration, September 2, 1784, of a bishop, prudentially called a superintendent—simply preferring the Latin word to the Greek—for the churches in America, three months before the first Anglican bishop (Seabury) was consecrated, and three years and five months before the first Roman Catholic bishop (Carroll) was consecrated for the United States.

The Anglican definition of the visible Church is adopted in the Standards—Article XIII. The point of divergence between Methodists and, for that matter, the immense majority of Protestants on the one side and the prelatical churches on the other, is as to the phrase, the sacraments being “duly administered.” While apostolical succession must be regarded, as Wesley said, “as a fable which no man ever did prove or could prove,” it is clear that the validity of the administration of the sacraments must not depend on the tactual succession of the ministry from the apostles. This error of apostolical succession, with every element of sacramentarianism, is strongly repudiated in the Standards.

NOTE.—Among the many works written on the relation of Methodism to the Church of England, one of the best is that entitled “Methodism and Anglicanism,” by Rev. T. G. Williams, D.D. Methodist Book Rooms: Toronto, Montreal and Halifax.

12.—THE MINISTRY.

The ministry consists of men of suitable gifts called of God, with their call attested by spiritual fruit. Episcopal ordination is not a necessity. There is but one clerical order. In the New Testament the terms “bishop”

and "elder" are used interchangeably for the same office, and the duty of deacons is to serve in church temporalities.

NOTES.—Matt. vii. 16 : "True prophets convert sinners to God, or at least confirm and strengthen them that are converted. False prophets do not. They also are *false prophets* who, though speaking the very truth, yet *are not sent by the Spirit of God*, but come in their own name to declare it." Matt. vii. 18 : States the possibility of the preaching of the truth by a bad man doing good. Acts vi. 2 : "In the first Church the primary business of bishops was to preach, that of deacons to take care of the poor (no mention made of presbyters as distinct from bishops). If deacons afterward preached, they did this not by virtue of their deaconship, but as evangelists." Acts xx. 28 : The Holy Ghost alone can constitute true ministers. 1 Tim. iii. 2 : A bishop, "a pastor of a congregation." 1 Tim. iii. 8 : "But where are presbyters? *Were this order essentially distinct from that of bishops, could the Apostle have passed it over in silence?*" Titus i. 5 : Bishops and elders identified.

SERMONS.—XXX., III., 6 : Duty recognized under some circumstances of listening even to unworthy ministers XXXVIII., III., 7 : "I allow that it is *highly expedient* whoever preaches in His name should have an outward as well as an inward call, but that it is *absolutely necessary* I deny." XXXVIII., III., 10 : "The refusal of a bishop to ordain does not hinder the call of God."

The Standards are rather limited in their reference to the institution of the ministry. Still they are sufficiently clear to show that their position is Presbyterian rather than Episcopalian in the crucial point

of the oneness of clerical order. It is not forgotten that frequently Wesley expressed his cordial admiration of the Anglican episcopacy, necessarily regarding it in the same non-prelatical sense as Cranmer.

13.—THE MEANS OF GRACE.

The means of grace are the preaching of the Word, the sacraments, prayer, fellowship and fasting. The conduct of public worship should be in the vernacular. Irregularity and want of uniformity in the rites of the Church are to be condemned. The sacraments are outward and visible signs of inward and spiritual grace, and are tokens of a covenant made between God and the communicant. The outward emblems must not be worshipped. There are two sacraments—Baptism and the Lord's Supper.

ARTICLES.—XV.: "It is a thing plainly repugnant to the Word of God and the custom of the primitive Church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people." XVI.: Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace.

and God's good-will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and comfort our faith in Him. There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the corrupt following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God. The sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation ; but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi. 29." XXII.: "It is not necessary that rites and ceremonies should in all places be the same or exactly alike, for they have always been different, and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the Word of God and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the Church and woundeth the consciences of weak brethren. Every particular Church may ordain, change or abolish rites and ceremonies so that all things may be done to edification."

SERMONS.—IV., I., 8 : The ordinances of God are "the stated channels of His grace to man." VII., I., 5 : "The nature of religion is so far from consisting in forms of worship, or rites

or ceremonies, that it does not properly consist in any outward actions of what kind soever." XVI., II., 1: "By 'means of grace' I understand outward signs, words or actions ordained of God and appointed for this end to be the ordinary channels whereby He might convey to men preventing, justifying or sanctifying grace." 2. "All these means, when separate from the end, are less than nothing and vanity, that if they do not actually conduce to the knowledge and love of God, they are not acceptable in His sight; yea, rather, they are an abomination before Him." 3. "Whosoever, therefore, imagines there is any intrinsic power in any means whatsoever, does greatly err, not knowing the Scriptures, neither the power of God. We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's Supper; but that it is God alone who is the Giver of every good gift, the Author of all grace, that the whole power is of Him whereby through any of these there is any blessing conveyed to our souls. We know, likewise, that He is able to give the same grace, though there were no means on the face of the earth. In this sense we may affirm that, with regard to God, there is no such thing as means, seeing He is equally able to work whatsoever pleaseth Him by any or by none at all. So XVI., v., 4 and XVII., Intro., 3, XVI., III., 1: "According to this, according to the decision of Holy Writ, all who desire the grace of God are to wait for it in the means which He hath ordained; in using, not in laying them aside."

(*a*)—BAPTISM.

Baptism is a sacrament which implies covenant relations between God and the person

baptized, a pledge of grace given by God and of faithful service rendered by the believer. It is a sign of the spiritual purification wrought by faith in the heart of the regenerate. Infants and all believers are proper subjects of baptism, and the mode, whether by sprinkling, pouring or immersion, is not vital as regards the validity of the rite.

ARTICLES.—XVII.: “Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized, but *it is also a sign of regeneration or the new birth*. The baptism of young children is to be retained in the Church.”

NOTES.—Matt. iii. 6: As to John’s baptism, “such prodigious numbers could hardly be baptized by immersing their whole bodies under water, nor can we think they were provided with change of raiment for it, which was scarce practicable for such vast multitudes. And yet *they could not be immersed* naked with modesty nor in their wearing apparel with safety. It seems, therefore, that they stood in ranks on the edge of the river, and that John, passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified Christ’s baptizing them with the Holy Ghost and with fire.” Matt. iii. 15, 16: Baptism of Christ teaching us to observe all Divine ordinances, baptism included. Mark vii. 4: “The Greek word, *βαπτισμοι*, means indifferently either washing or sprinkling. The cups, pots and vessels were washed; the couches sprinkled.” John iii. 5: “Except a man experience

that great inward change by the Spirit and be baptized, wherever baptism can be had, as the outward sign and means of it," etc. Acts viii. 38 : "It does not follow that the eunuch was baptized by immersion. The text neither affirms nor intimates anything concerning it." Acts x. 47 : "He does not say they have the baptism of the Spirit; therefore, they do not need baptism with water, but just the contrary. If they have received the Spirit, then baptize them with water." Acts xvi. 15 : "Who can believe that in so many families there was no infant! or that the Jews, who were so long accustomed to circumcise their children, would not now devote them to God by baptism?" Rom. ii. 25 : Thy circumcision is become uncircumcision. "It is so already in effect. Thou wilt have no more benefit from it than if thou hadst never received it. The very same observation holds with regard to baptism." Rom. vi. 3 : "In baptism we, through faith, are ingrafted into Christ and we draw new spiritual life from this root." Rom. vi. 4 : We are buried with Him. "Alluding to the ancient manner of baptism by immersion." We should walk in newness of life. "This, says the Apostle, our very baptism represents to us." 1 Cor. i. 17, 1 Cor. x. 2 : Note favours baptism by sprinkling. Col. ii. 12 : "The ancient manner of baptizing by immersion is manifestly alluded to here; the other manner of baptizing by sprinkling or pouring of water is in Heb. x. 22." 1 Peter iii. 21: Baptism now saveth us. "That is, through the water of baptism we are saved from the sin which overwhelms the world as a flood, *not indeed the bare outward sign, but the inward grace.*"

SERMONS.—XVII., Intro. 1 : The privileges of adoption "by the free mercy of God are ordinarily annexed to baptism." XVIII., iv., 3 : "Say not then in your heart, 'I *was once* baptized, therefore I *am now* a child of God.' Alas, that consequence will by no means hold. How many are the baptized gluttons and drunkards, the baptized liars and common

swearers, the baptized railers and evil-speakers, the baptized whoremongers, thieves, extortioners? What think you? Are these now the children of God? Verily, I say unto you, whosoever you are, unto whom any one of the preceding characters belong, ‘Ye are of your father the devil, and the works of your father ye do.’” XVIII., iv., 5: “Lean no more on the staff of that broken reed that ye were born again in baptism. Who denies that ye were then made children of God and heirs of the kingdom of heaven? But notwithstanding this ye are now the children of the devil. Therefore, ye must be born again.” XIX., i., 1: “Being born of God implies not barely the being baptized or any outward change whatever.” XXXIX., ii., 2: “I believe infants ought to be baptized; and that this may be done either *by dipping or sprinkling*. If you are otherwise persuaded, be so still, and follow your own persuasion.” XLV., iv., 1, 2: “Baptism is not the new birth, they are not one and the same thing.” “But indeed the reason of the thing is so clear and evident as not to need any other authority. For what can be more plain than that *the one is an external, the other an internal work*; that the one is a visible, the other an invisible thing, and therefore wholly different from each other? —the one being *an act of man*, purifying the body; the other a change wrought by God in the soul: so that the former is just as distinguishable from the latter as the soul from the body, or water from the Holy Ghost. From the preceding reflections we may, secondly, observe, that as the new birth is not the same thing with baptism, so *it does not always accompany baptism*: they do not constantly go together. A man may possibly be ‘born of water,’ and yet not be ‘born of the Spirit.’ There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants: it is certain our Church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole Office for the Baptism of Infants proceeds upon this supposition. Nor is it an objection of any

weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years. But whatever be the case with infants, it is sure all of riper years who are baptized are not at the same time born again. 'The tree is known by its fruits.' And hereby it appears too plain to be denied, that divers of those who were children of the devil before they were baptized continued the same after."

The expression, "being born again," was in use before the incarnation to express the change effected in the admission, by baptism and other rites, of a Gentile to the position of a proselyte. The tendency is marked in patristic writing, in harmony with this fact to identify baptism and regeneration, and continues to this day in the prelatical churches. There are some sentences quoted above from Wesley which seem to countenance this view, and they are indeed sometimes used by sacramentarian authors in the effort to claim Wesley on the side of such teaching. But a simple glance at all his utterances on this subject is sufficient to refute this claim. Indeed the popular estimate of Methodism is a correct one, that one of its most conspicuous features was the preaching of the new birth as against all ecclesiastical forms, including the sacraments.

As to the mode of baptism there is a universal Christian consensus, outside of Anabaptists, that the mode is not essential. Methodism follows the Church of England, whose prayer-book, however, provides for immersion first, and then for sprinkling or pour-

ing. In this latitude the Church of England follows the Latin Church. The same view, viz., that mode is not essential, is found in the oriental churches, which, although they commonly baptize by immersion, recognize the validity of other forms, at least in clinical baptism. The word βαπτίζω is not a modal term, and its classical, Hellenistic and patristic use shows it implies the application of water by any of the methods employed.

The baptism of infants is not only appropriate as an act of dedication, but principally as a recognition of their relation to God through Christ and to the covenant of grace, and of their membership already in the Catholic Church. Adults should not be baptized if without the grace of regeneration, of which baptism is a sign.

(b)—THE EUCHARIST.

The Eucharist, or Lord's Supper, is a sacrament implying a federal relation between God and the believer, expressing reciprocally pledges of special grace and fidelity. The outward emblems are bread and wine, which remain unchanged in their nature. With them is given by faith to the acceptable com-

municant an assurance of the actual, but not of the physical, presence of Christ.

ARTICLES.—XVIII.: “The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ’s death ; insomuch that to such as rightly, worthily and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ. Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith. The sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up or worshipped.” XIX.: The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord’s Supper, by Christ’s ordinance and commandment, ought to be administered to all Christians alike.” XX.: “Wherefore the sacrifice of the Mass, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.”

NOTES.—Matt. xxvi. 26, 28 : “This bread is, that is, *represents, my body*, according to the style of the sacred writers.” (Three illustrations given.) “Now Christ, substituting the Holy Communion for the Passover, follows the style of the Old Testament, and uses the same expressions the Jews were wont to use in celebrating the Passover.” “This is the sign of my blood whereby the new covenant is confirmed.” So Luke xxii. 19, 20, John vi. 51.

There are four different views of the Eucharist, varying from the simple idea of a memorial service to the view of transubstantiation :

First, the Zwinglian, which regards the rite as merely commemorative of Christ's death.

Second, the Calvinistic, which adds to this the emphasizing of the federal character of the rite, which serves as a pledge of special grace and of special manifestation of Christ's spiritual presence.

Third, the Lutheran view of consubstantiation or impanation, which is the same as the Roman Catholic view of transubstantiation, except that it denies any change in the nature of the elements at consecration, but teaches that with the bread and wine there is the real presence of Christ's body literally partaken of by the communicant.

Fourth, the Roman Catholic view of transubstantiation, which teaches that at the moment of consecration the bread and wine cease to be bread and wine and become the body and blood of Christ, offered by the priest as a sacrifice for sin.

Of the above four views the second, or the Calvinistic, is that taught in the twenty-eighth Article of the Church of England, which without change is reaffirmed by Wesley in Article XVIII. The marked tendency of Anglicanism is to revert to the view of the Latin Church, but its Articles and homilies are clearly adverse to such tendency.

The practice of using unfermented wine in the Eucharist is becoming very general in Methodist

churches, as best harmonizing with historical and prudential considerations.

The sacrament of baptism is, in the case of an adult, a sign of the initiation of the Christian life, and in the case of an infant a sign of a work of grace already begun, and is therefore not to be repeated. The Lord's Supper is to be frequently used as a means of nourishing and increasing our spiritual life.

(c)—PRAYER.

Prayer is the offering up of our desires to God, by the aid of His Spirit, for things agreeable to His will in and through the mediation alone of our Lord Jesus Christ.

NOTES.—Matt. vi. 7, John ii. 4 : Describes the absurdity of our addressing the Virgin Mary “as if she had a right to command Christ on the throne of His glory. Likewise how indecent it is for us to direct His supreme wisdom as to the time or manner in which He shall appear for us in any of the exigencies of life.” Eph. vi. 18, 1 Tim. ii. 1.

The teachings of the Standards on the subject of prayer are found also under the title of Faith, including the obligation of submission to the Divine will

in seeking temporal benefits, and the duty of using natural means for securing such benefits.

As to liturgical form of worship, it is well known how Wesley esteemed the Book of Common Prayer of the Church of England, and every intelligent follower of Wesley, and every broad-minded Christian, shares his feeling. At the same time it is well known that extemporaneous prayer as the spontaneous expression of earnest desire was conspicuous in the Wesleyan revival. The result is that the Methodist Church aims at combining both extemporaneous and liturgical forms of devotion in her worship. The Offices of Baptism and the Lord's Supper, and of the Ordination of Ministers, of Solemnization of Matrimony and Burial of the Dead, with some changes, are taken from the Anglican Ritual. The abridged Liturgy for Morning and Evening Prayer, though prepared for America, where it was formally adopted but never used, has been conspicuously in use in the Wesleyan Church in England and some of the mission fields. The result is that on this as on several other questions Methodism takes a middle ground between the Anglican and Presbyterian Churches, in combining both extemporaneous and liturgical forms of worship, although the general preference is for extemporaneous prayer except in the Offices above mentioned.

(d)—FASTING.

Fasting, which Wesley faithfully practised and enjoined, is clearly explained as a religious duty in Sermon XXVII., in which, in II. 11, it is declared to be “in the practice of God’s children in all ages a means of grace.”

SERMONS.—XXVII., III., 1 : “It has been frequently said, ‘Let a Christian fast from sin and not from food ; this is what God requires at his hands.’ So He does, *but He requires the other also*. Therefore this ought to be done, and that not left undone.” XXVII., III., 3 : “It is possible either to fast or pray in such a manner as to make you much worse than before, more unhappy and more unholy. Yet the fault does not lie in the means itself, but in the manner of using it. Use it still, but use it in a different manner. Do what God commands *as He* commands it, and then, doubtless, His promise shall not fail.” XXVII., IV., 2 : “Fasting is only a way which God hath ordained, wherein we wait for His unmerited mercy, and wherein, without any desert of ours, He hath promised freely to give us His blessing.”

14.—THE SABBATH.

The obligation of observing the Sabbath to keep it holy being stated in the Moral Law,

is universal. The change of day from the seventh to the first carries with it all the authority of the New Testament.

NOTES.—Matt. xii. 8 : The Son of Man is Lord even of the Sabbath. “This certainly implies that the Sabbath was an institution of great and distinguished importance. It may, perhaps, also refer to that signal act of authority which Christ afterward exerted over it in changing it from the seventh to the first day of the week.”

SERMONS.—LII., II., 10 : “But many are not convinced that buying or selling on the Lord’s Day is a sin. If they are not convinced, they ought to be ; it is high time they should. The case is as plain as plain can be. For if an open, wilful breach both of the law of God and the law of the land is not sin, pray what is ? And if such a breach both of Divine and human laws is not to be punished because a man is not convinced it is a sin, there is an end of all execution of justice, and all men may live as they list !”

CHAPTER VI.

LAST THINGS.

The department of Eschatology in Divinity is far from its complete development. We owe it to Athanasius that in the fourth century the scientific statement of the doctrines of the Trinity and the Person of Christ made such advance that the results are permanent to this day. We are similarly indebted in Anthropology to Augustine of the fifth century, and in Soteriology to Anselm of the twelfth century, and to Luther and Calvin in the sixteenth century. But the remaining department, relating to last things, is now awaiting a similar scientific treatment, and the variety of theories respecting post-mortem conditions indicates such activity of thought as may crystallize into a system of doctrine which

will be symmetrical and free from the traditional errors which have come down to us chiefly through the Latin Church. We are satisfied we have the truth, but the truth here does not come to all believers with the same uniformity as in other departments of theology.

It cannot be claimed that Wesley has given us here the exactness of statement we find elsewhere. The influence upon his thought of Pre-millennial Adventism the impartial student cannot ignore. The evils resulting from this error were not as conspicuous in his day as since, and his great and deserved esteem for Bengel betrayed him into countenancing to some degree, without fully endorsing, the views of this able and devout scholar. Bengel, born 1687, died 1751, was an evangelical Lutheran, very conservative in his study of the letter of Holy Scripture. His method of literalness led him, as it has led scores since, into notorious error and miscalculation. Among the results of his system were these: The final rage of Antichrist ex-

tends for three and a half years, from A.D. 1832 to 1836. The fight with the beast from the abyss and his overthrow by Christ's appearing were to occur on June 18, 1836. From then to A.D. 2836 Satan was to be bound, and then loosed for a season until 2947. From A.D. 2836 to 3836 would be the millennial reign of saints in heaven, and the latter year the date of the end of the world and the last judgment. History certainly plays havoc with such exposition, whether given by Bengel or the less cultured Millerites, whose date for the consummation was fixed a decade later than Bengel's. Do the Standards, however, favour such views? We will see as we collate what limited teaching they give us concerning last things.

1.—THE MILLENNIUM.

The millennium is a period of the general prevalence of Christianity in the world, inter-

rupted, however, by the great apostasy and the appearing of the "man of sin."

NOTES.—Rom. xi. 12: The fulness or conversion of the Jews shall be the riches of the world. Rom. xi. 25: The fulness of the Gentiles shall come in, in the sense that the vast heathen nations shall accept Christianity. 2 Thess. ii. 3: The man of sin, "Eminently so called, *is not come yet*. However, in many respects, the Pope has an indisputable claim to those titles, the man of sin, the son of perdition." In support of this comment the intolerance, cruel persecutions, and corruption of the Papacy are cited. 2 Thess. ii. 7: "The 'mystery of iniquity' is not wholly confined to the Romish Church, but extends itself to others also."

The nature of the millennium is material or spiritual according to the source of our ideas concerning it. If we allow ourselves to be affected by the Judaizing influences which often dimmed the sight of the disciples, we may go so far as Papias, and revel in the prospect of a period of unlimited luxury and material enjoyment. Our judgment will, however, be more correct as well as more sober if we remember the wealth of spiritual significance there is in the numbers so conspicuously used in the Apocalypse, and we will not be far astray in associating with 1,000 (*mille*, *χίλιοι*) the idea of perfection and supremacy as truly prefiguring in one thousand years the golden age of love and virtue and knowledge to which Christianity is bearing us: not that then individual freedom will or can be set aside, but

“ Jesus shall reign where'er the sun
Doth his successive journeys run,”

in education, science, philosophy, society and government, in the sense of His exercising directly through His Church the most active influence in human affairs.

The demonstration of the Man of Sin in the great apostasy is a fruitful theme for dogmatists in prophecy. Wesley falls in with the habit of applying this title to the Pope, but he is wise enough afterward to admit that the “mystery of iniquity” is not wholly confined to the Romish Church. Findlay’s able work on the Epistles to the Thessalonians—a work truly *multum in parvo*—gives a statement of the dozen individuals or systems claimed by different commentators to fit the designation of the Man of Sin; but his judgment, as that of all the most influential authorities of our day, is opposed to localizing the significance of this term in any individual. We do well to study the movements of great influences not by any means confined to Romanism—great forces of evil, infidelity, anarchy, lust, as well as ecclesiastical oppression wherever found, as with growing hatred they mass themselves for “the battle of that great day of God Almighty.”

2.—HADES.

Hades is the state of incorporeal spirits, good and bad, between death and the resur-

rection. It is without any disciplinary or purgatorial agency.

ARTICLES.—XIV.: “The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.”

NOTES.—Matt. xxii. 32: “The soul does not die with the body.” Luke xvi. 22: Abraham’s bosom—“so the Jews styled paradise, the place where the souls of good men remain from death to the resurrection.” Acts ii. 27: Thou wilt not leave my soul in hades—“The invisible world. But it does not appear that our Lord ever went into hell. His soul when it was separated from the body did not go thither, but to paradise. The meaning is, Thou wilt not leave my soul in its separate state, nor suffer my body to be corrupted.” 1 Cor. xv. 55: “Hades literally means the invisible world and relates to the soul.” 2 Cor. v. 8: “The happiness of the saints is not deferred till the resurrection.” 2 Cor. xii. 4: He was caught up into paradise—“The seat of happy spirits in their separate state between death and the resurrection.” Rev. i. 18: “Hades, that is, the invisible world. In the intermediate state the body abides in death, the soul in hades.” So Rev. vi. 8. Rev. xx. 13: “*Hades, the receptacle of separate souls.*”

SERMONS.—LI., II., 5, 6, 8, 9, 10: “It cannot be questioned that separate spirits have some way to communicate their sentiments to each other, but what inhabitant of flesh and blood can explain that way?” “But will not some kind of sight remain, although the eye be closed in death? And will there not be something in the soul equivalent to the present sense

of hearing? Nay, is it not probable, that these will not only exist in a separate state, but exist in a far greater degree, in a more eminent manner, than now, when the soul, dis-entangled from its clay, is no longer 'a dying sparkle in a cloudy place;' when it no longer 'looks through the windows of the eye and ear;' but rather is all eye, all ear, all sense, in a manner we cannot yet conceive?" The sermon states the view that after death there will be continued activity of memory, consciousness and understanding.

The Westminster Confession (Article XXXII.), in order to avoid all the errors connected with the doctrine of the Intermediate State, holds that immediately at death the righteous pass into "the highest heavens," and the wicked into hell. The errors thus avoided are striking and pernicious. The chief one is the doctrine of Purgatory, with all that it implies of masses and prayers and offerings for the dead. There is also the error of Psychopannychy, or Sleep of the Soul until the Resurrection, supported by John Locke, Rothe and Archbishop Whately.

However, the attitude of the Confession is scarcely justifiable in ignoring a scriptural term with the doctrine which that term so clearly sets forth. Error will sufficiently be avoided by adherence to the simple meaning of the word before us. Hades, derived from α , priv., and $\epsilon\iota\delta\epsilon\iota\nu$, to see, simply means the unseen world of disembodied spirits into which Christ passed, of whom it was said, "Thou wilt not leave my soul in Hades," including therefore paradise. We read also that "in Hades" Dives "lifted up his

eyes, being in torment." The state is, therefore, one both of bliss and suffering; that is, of conscious existence. There is no authority for associating with it any purgatorial element either in the gross material form of Roman Catholic theology, or in the more spiritual form of thought of the Greek Church, or in its inception in the limited extent to which it is taught by Dr. Pusey in his able work, "What is of Faith as to Everlasting Punishment?" It is a state rather than a place. The doctrine of Hades Wesley unquestioningly adopts from Anglicanism, at the same time repudiating the errors with which the doctrine has been corrupted.

3.—THE SECOND ADVENT.

Christ will come again in visible form in His glorified body to judge the quick and the dead. His coming will not precede the millennium.

ARTICLES.—III.: "Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and *there sitteth until He return to judge* all men at the last day."

NOTES.—Matt. xxiv. 3, 29, 36: Time of His coming unknown, "yet it might afterwards be revealed to St. John." 1 Thess.

iv. 15, 17 : The exposition given of the order of events in this passage is that commonly received by representatives of the post-millenarian view, and significantly passes by the doctrine of the two resurrections, so conspicuous in Pre-millennial Adventism.

In honour the fact must not be ignored that in one of the three standards, viz., the Notes, the whole Pre-millennial Adventist system of Bengel is reproduced with a long chronological outline worthy of Miller or Cummings, fixing the Second Advent at June 18, 1836, and carrying the Millennium forward to A.D. 2836, when Satan would be loosed for a little time.

Is it legally incumbent to believe this? No; for—First, history proves it is false. The blindness of Roman Catholic faith in accepting the dogma of Papal infallibility, and shutting one's eyes to the fact universally recognized that Pope Honorius was anathematized by a General Council as a heretic, has not happened in part or at all to our Protestant Israel. Second, while Wesley gives his whole exposition of the Apocalypse after Bengel, he states, in his introductory Notes, "Every part of this I do not undertake to defend." So far as his views are legally authoritative, the latitude he here claims for himself is certainly secured legally to us. Again, amid the solemn imagery of the Dragon, the Beast and the False Prophet, in CXX. v. 3, he says: "How far these expressions are to be taken literally, how far figuratively only, who can tell?" This disclaimer is his own. Nothing like it is found either in Bengel's

Gnomon or his *Ekklate Offenbarung*. Thirdly, the brief references in the other standards to the Second Advent are opposed to the pre-millennial view, especially the unequivocal and conclusive statement of Article III. of the simultaneousness of the General Judgment and of the Second Advent. Christ "ascended into heaven, and THERE SITTETH UNTIL HE RETURN TO JUDGE all men at the Last Day," or, as it is in the Apostles' Creed, "Thence He shall come to judge the quick and the dead."

The pre-millennial view implies that the world is growing worse. Methodists, with other evangelical churches, are much encouraged by success in their work to make it better. The pre-millennial view is a reflection on the administration of the Spirit as a failure, needing the reappearance of our Incarnate Lord to supply the defect. Methodists, with better faith, "believe in the Holy Ghost." The pre-millennial view represents Christ as literally enthroned in Jerusalem, or some such place. Methodists remember with satisfaction His words, "My kingdom is not of this world." Many Pre-millennial Adventists anticipate the settling of converted Jews in Palestine. Most Methodists consider they would be better off in Christian homes in Anglo-Saxon lands, and prefer to regard the gorgeous imagery of their restored glory in prophecy as prefiguring what is of infinitely greater importance than any earthly conditions and more appropriate to the broader economy of grace, viz., the widening of the first and typical covenant made to

Israel into the riches of spiritual benefit of priesthood and kingship offered to Jews and Gentiles in the new covenant of our Lord and Saviour Jesus Christ.

4.—THE GENERAL RESURRECTION.

“All that are in their graves shall hear the voice of the Son of God and shall come forth.”

NOTES.—Mark xii. 27 : If God be the God not of the dead but of the living, “there must needs be a future state of blessedness and a resurrection of the body to share with the soul in it.” Luke xx. 38 : “*The body is an essential part of man.*” The relation of God as the God of the living implies its resurrection. 1 Cor. xv. 20 : The resurrection of Christ is the earnest, pledge and insurance of their resurrection who slept in Him, even of all the righteous. It is of the resurrection of these, and of these only, that the Apostle speaks throughout this chapter.” 1 Cor. xv. 38 : To every seed its own body. Not only peculiar to that species, but proper to that individual, and arising out of the substance of that very grain. 1 Cor. xv. 42, 44 : The resurrection body is “utterly incapable of either dissolution or decay.” “It is endued with qualities of a spiritual nature, like the angels of God.” 2 Cor. v. 4 : “Not that we would be unclothed ; not that we desire to remain without a body. Faith does not understand that philosophical contempt of what the wise Creator has given.”

On the doctrine of the resurrection we obtain from the eastern fathers more spiritual, and from the Latin

Church, as on several other doctrines, more materializing, interpretation. The former are probably the most prevalent among more thoughtful Protestants. The idea of exact identity of particles is generally pronounced irrational and impossible. It is not taught in the Standards. The certainty of the resurrection is taught in the Scriptures, but it forms the culmination in the series of supernatural events. In a certain sense, at the beginning of the series, we have Christ coming into human life in normal conditions. At the end we have His people released from the sufferings of such conditions. At the beginning, Christ coming from heaven to earth; at the end, His people coming from earth to heaven, the completion of His work, "to wit, the redemption of our body." The climax of the resurrection can no more be understood than the initial miracle of the incarnation.

5.—THE GENERAL JUDGMENT.

The general judgment following the resurrection will be both universal and individual. It will be before the universe a vindication of the Divine administration and a determination of individual rewards and punishments according to the deeds done in the body.

ARTICLES.—III : “Christ ascended into heaven, and there sitteth *until He return to judge all men at the last day.*”

NOTES.—Rom. ii. 5 : “When God shall be revealed, then shall also be revealed the secrets of men’s hearts.” Rom. ii. 11 : “He will reward every one according to his works. But this is well consistent with his distributing advantages and opportunities of improvements according to His own good pleasure.” 1 Cor. iii. 13 : “The strict process of that day by fire will try every man’s doctrines whether they come up to the Scripture standard or not. Here is a plain allusion to the flaming light and consuming heat of the general conflagration. But the expression when applied to the trying of doctrines and consuming those that are wrong, is *evidently figurative, because no material fire can have such an effect on what is of a moral nature.* This text is so far from establishing the Romish Purgatory that it utterly overthrows it. For the fire here mentioned does not exist till the day of judgment.” Heb. ix. 27 : After this the judgment. “Of the great day. At the moment of death every man’s final state is determined. But there is not a word in Scripture of a particular judgment immediately after death.”

SERMONS.—XV., II., 2 : “If we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear that a thousand years will suffice for the transactions of that day ; so that it may not improbably comprise several thousand years. But God shall reveal this also in its season.” XV., II., 10 11 : “It is apparently and absolutely necessary for the full display of the glory of God, for the clear and perfect manifestation of His wisdom, justice, power and mercy toward the heirs of salvation, that all the circumstances of their life should be placed in open view, together with all their tempers, and all the desires, thoughts and intents of their hearts. Otherwise, how

would it appear out of what a depth of sin and misery the grace of God had delivered them?" "It will be abundantly sufficient for them that all the transgressions which they had committed shall not be once mentioned unto them to their disadvantage, that their sins, and transgressions and iniquities shall be remembered no more to their condemnation." *LI., III., 1*: "It now remains that, being no longer stewards, we give an account of our stewardship. Some have imagined this is to be done immediately after death, as soon as we enter into the world of spirits. Nay, the Church of Rome does absolutely assert this; yea makes it an article of faith. And thus much we may allow, the moment a soul drops the body and stands naked before God, it cannot but know what its portion will be to all eternity. It will have full in its view either everlasting joy or everlasting torment, as it is no longer possible for us to be deceived in the judgment which we pass upon ourselves. But the Scripture gives us no reason to believe that God will then sit in judgment upon us. There is no passage in all the oracles of God which affirms any such thing. That which has been frequently alleged for this purpose seems rather to prove the contrary, namely, *Heb. ix. 27*: 'It is appointed for men once to die, and after this the judgment;' for, in all reason, the word 'once' is here to be applied to judgment as well as death. So that the fair inference to be drawn from this very text is, not that there are two judgments—a particular and a general—but that we are to be judged, as well as to die, once only; not once immediately after death and again after the general resurrection, but then only 'when the Son of man shall come in his glory, and all his holy angels with him.' The imagination, therefore, of one judgment at death and another at the end of the world, can have no place with those who make the written Word of God the whole and sole standard of their faith."

6.—HELL.

Hell is a place of confirmed opposition to God, a place of everlasting sin and of everlasting punishment.

NOTES.—Matt. iv. 22: Gehenna, or Valley of Hinnom, with its fires and its impurity explained to be “a fit emblem of hell.” Matt. xxv. 46: “It is particularly observable here, (1) that the punishment lasts as long as the reward; and (2) that this punishment is so far from ceasing at the end of the world, that it does not begin till then.” Mark ix. 44: The fire, *either material or infinitely worse*, that tormenteth the body, is not quenched for ever.” Luke xii. 46, 47: The portion of the unfaithful servant is an everlasting portion. His having much knowledge will increase, not lessen his punishment. John iii. 3: If men reject Christ, “their eternal aggravated condemnation would be the certain consequence.” 2 Thess. i. 9: “As there can be *no end of their sins* (the same enmity against God continuing), so neither of their punishment; sin and its punishment running parallel throughout eternity itself. They must of necessity, therefore, be cut off from all good and all possibility of it.” James v. 1, 2 Peter i. 12, 2 Peter iii. 7, Jude 6, 7.

SERMONS.—II., 10., V., I.: “Being already dead in spirit, dead to God, dead in sin, man hastened on to death everlasting; to the destruction both of body and soul, in the fire never to be quenched.”

Laxity on the subject of retribution and laxity in one's views of sin are reciprocal in their influence.

With growth of luxury and easy views of sin and lax conceptions of obligation and law, there arises a demonstrative protest against eternal retribution. Men become restless under restraint, and God is charged with tyranny because He maintains His justice. But the doctrine of hell is so clearly revealed in Scripture that its denial means the necessary rejection of the Bible as authoritative. This doctrine has been prominent in the Methodist as in all other revivals, and must have a prominent place in the thought of all true, loving, faithful ministers of Christ, whose declaration is, "knowing therefore the terrors of the Lord, we persuade men," who are less concerned about saving their creed than about saving souls as brands from the burning.

As in other departments of eschatology, so here there are the two methods of interpretation—the literal and materializing on the one hand, and on the other the figurative. The latter implies no abatement of the severity of the doctrine; and is probably most widely followed.

The errors on this subject are Universalism, Conditional Immortality, Post-mortem Probation and Restorationism. To all of these the Standards are unequivocally opposed.

7.—HEAVEN.

Heaven is a place of confirmed harmony with God, a place of everlasting holiness and of everlasting bliss.

NOTES.—Matt. v. 5 : “The righteous shall hereafter possess the new earth wherein dwelleth righteousness.” Matt. xxv. 46 : The reward of the righteous is everlasting life. Rom. viii. 21 : The creation itself shall be delivered. “Destruction is not deliverance. Therefore, whatsoever is destroyed or ceases to be, is not delivered at all. Will then any part of the creation be destroyed?” Into the glorious liberty — “the excellent state wherein they were created,” 2 Cor. ix. 6 : “God will proportion the reward to the work and the temper whence it proceeds.” 2 Peter iii. 11 : “Both the dissolution and the renovation are ascribed, not to the one heaven which surrounds the earth, but to the heavens in general without any restriction or limitation.” 2 Peter iii. 13 : New heavens and a new earth, “raised, as it were, out of the ashes of the old. We look for an entirely new state of things.” Rev. vi. 7 : “There is an inconceivable variety in the degrees of reward in the other world.”

SERMONS.—XV., III., 3 : Renovation by fire described, “we cannot now either affirm or deny this, but we shall know hereafter.” XXVI., III., 8 : We pray for the coming of His everlasting kingdom, the kingdom of glory in heaven, which is the continuation and perfection of the kingdom of grace on earth. Consequently this, as well as the preceding petition, is offered up for the whole intelligent creation, who are all interested in this grand event, *the final renovation of all things, by God’s*

putting an end to misery and sin, to infirmity and death, taking all things into His own hands, and setting up the kingdom which endureth throughout all ages.

In the interpretation of Scripture references to heaven there are the materializing method before described, and its opposite, especially in dealing with the gorgeous representations of the Apocalypse, with its harps and crowns and golden streets. In slighting the former we must not, however, forget the strong presumptions there are in favour of our renovated world being literally the abode of the ransomed; not the earth alone, for it must be too small for the multitude which no man can number, the great majority of the human race, but the whole creation waiting with us for adoption, the redemption of our body. Wesley, in the passages cited from the Standards, seems clear on this point, though in Sermon XV. he hesitates: "We cannot now either affirm or deny this, but we shall know hereafter." Still, in general, his statements are positive, and agree with Beet on Rom. viii. 22, "If our exposition be correct, these verses teach plainly that the world beneath our feet will be rescued from the curse of sin to be *our eternal home*."

CHAPTER VII.

PRINCIPAL CREEDS.

1.—ECUMENICAL.

1. The Apostles' Creed. Developed between the first and the eighth centuries.
2. The Niceno-Constantinopolitan, 325 and 381.
3. The Chalcedon, 451.
4. The Athanasian (not drafted by Athanasius). Western formula of about the fifth century.

2.—GREEK.

1. The Orthodox Confession prepared by Peter Mogilas, 1643.
2. The Decrees of the Synod of Jerusalem or the Confession of Dositheus, 1672.
3. The Russian Catechisms, 1839.

3.—LATIN.

1. The Canons and Decrees of Trent, 1563.
2. The Creed of Pius IV., 1564.
3. The Roman Catechism, 1566. In favour with the Dominicans but not with the Jesuits, on account of its Thomist or Augustinian views.

4. The Bull *Cum occasione*, 1653.
5. The Bull *Unigenitus*, 1713.

The last two condemn the Jansenists, and virtually commit the Roman Catholic Church to Semi-Pelagianism.

6. The Dogma of the Immaculate Conception, 1854.
7. The Papal Syllabus, 1864.
8. The Vatican Decrees, 1870.

4.—LUTHERAN.

1. Luther's Catechisms, 1529.
2. The Augsburg Confession, 1530.
3. The *Confessio Variata*, 1530. The Augsburg Confession enlarged and modified by Melancthon.
4. The Smalcald Articles, 1537.
5. *Formula Concordiæ*, 1577. An attempt to harmonize Lutherans and Philippists (followers of Melancthon), more especially as to the Eucharist and Synergism.
6. The Saxon Visitation Articles, 1592. Strongly anti-Calvinistic both as to the Eucharist and Predestination.

5.—REFORMED OR CALVINISTIC.

1. The Confession of Basle, 1534
2. The First Helvetic Confession, 1536.
3. The Catechism of Geneva, 1541.
4. The Zurich Consensus, 1549.
5. The Geneva Consensus, 1552.
6. The Gallican Confession, 1559.
7. The Scotch Confession, 1560.
8. The Belgic Confession, 1561.
9. The Heidelberg Catechism, 1563.

10. The Second Helvetic Confession, 1566.
11. The Canons of Dort, 1619.
12. The Westminster Confession, 1647.
13. The Cambridge Confession, 1648.
14. The Savoy Declaration, 1658.
15. The Boston Confession, 1680.
16. The Saybrook Platform, 1708.

The last four are Congregationalist, and represent that type of Church Polity. In the earlier Swiss Confessions, Zwinglian views of the Eucharist appear. With these exceptions the foregoing symbols set forth the Calvinistic view of Predestination, the Eucharist and Church Polity.

6.—ANGLICAN.

Strictly speaking, the Anglican Church, so far as it is Protestant, is to be associated with the Reformed Churches of the Continent, from which it obtained the teachings which brought about the English Reformation. Its connection with the Lutheran Church was very slight. Standard histories locate the Anglican Church under the head of the Reformed. However, as especially since the days of Archbishop Laud, and increasingly so to-day, its divergence from the Presbyterian Church, both as to Predestination and Clerical Order, is very marked, its symbols are here given in a separate list :

1. The Ten Articles of Henry VIII. Decidedly Romish, but with the King substituted for the Pope.

2. The Edwardine Articles, 1543.
3. The Thirty-nine Articles, 1563.
4. The Lambeth Articles, 1595.
5. The Irish Articles, 1615.

The last two creeds are decidedly Calvinistic as to Predestination and Election. The last is chiefly the work of Archbishop Ussher.

6. The Anglican Catechisms, 1662.
7. The Thirty-nine Articles, revised by the Protestant Episcopal Church of the United States, 1801.

These reaffirm the Thirty-nine English Articles, except that in Article VIII. the mention of the Athanasian Creed as co-ordinate with the Nicene Creed is omitted, and Article XXXVII. is made general as to the power of the civil magistrate.

7.—METHODIST.

1. Wesley's Notes on the New Testament, 1755.
2. Wesley's Sermons, First Series, 1771.
3. The Twenty-five Articles, 1784.

The Congregational and Baptist Churches have their root in the Puritanism of the seventeenth century. They are Congregational in polity and Calvinistic in doctrine, so far as their early history is concerned. Their independency, however, has allowed the widest divergence in doctrine. It is probable that to-day the

very great majority of Congregational Churches are not Calvinistic. The Baptists are more conservative, and are generally Calvinistic. With both the authority of creeds is so lowered that they serve only as an indication of existing harmony of view, and not as restrictive Standards. The principal Congregational creeds are the four above mentioned—Cambridge, Savoy, Boston and Saybrook. The principal Baptist creeds are The Confession of the Seven Churches in London, 1644, The Confession of 1688, and The New Hampshire Confession, 1883.

COMPARISON OF METHODIST STANDARDS WITH OTHER CREEDS.

In the following comparison, agreement when stated cannot be regarded as absolute, as there are divergences on minor points, not materially, however, disturbing the consensus. Moreover, the attitude of a Church, as indicated by its Standards, must sometimes be taken to be considerably modified by the views of influential individuals or parties still in communion with the Church. Further, the Standards themselves do not always agree. This is especially true of the Anglican and Roman Catholic Churches. The Methodist and Presbyterian Churches respectively show the greatest doctrinal homogeneity of all the leading denominations.

Agreement and difference in the doctrines indicated are as follows :

Inspiration and Authority of the Holy Scriptures { All agree, it being understood that in the Greek and Latin Churches tradition is co-ordinate in authority with the Bible.

Unity of God All agree.

The Trinity All agree.

Creation All agree.

Providence { All agree, Calvinists emphasizing Divine sovereignty more than others.

Fall and Depravity of Man { All agree.

Atonement by the Sacrifice of Christ. } All agree.

Extent of the Atonement { Methodism agrees with the Greek Church, with the larger part of the Latin and of the Anglican Churches, in general with the Lutherans and the Congregationalists, with the Free-will Baptists and the Cumberland Presbyterians—in all, with more than three-fourths of Christendom.

Faith { All agree, it being understood that the doctrine is supplemented in the Latin Church by the doctrine of merit of works.

Repentance { All agree, except for the limited influence of Antinomianism in Protestantism and for the association of penance with merit of works in the Latin Church.

Good Works	{	Methodism, Romanism and Calvinism on this subject are at three points of a triangle, Calvinism lowering the significance of good works not in Christian life but in relation to Justification, Methodism emphasizing this importance, and Romanism differing further in attaching expiatory merit to good works.
Regeneration	{	All agree, except where Prelatical Churches and High Church Lutherans teach Baptismal Regeneration.
Justification	{	All Protestants agree. The Latin and Greek Churches make Justification subjectively to be identical with Sanctification.
Entire Sanctification	{	Methodist Standards are alone in the sense that their teachings are not presented in any other creed. The doctrine, however, has been held in varied form by representative theologians in all ages of the Church.
Witness of the Spirit	{	Methodist Standards are alone with modification above stated, a marked approximation to the Methodist view, however, characterizing the doctrine of Assurance in the Reformed Churches.
The Church	{	All non-Prelatical Churches are agreed as to its comprehensiveness.

The Ministry { All non-Prelatical Churches are agreed in rejecting Apostolical Succession and in maintaining the unity of Clerical Order.

The Eucharist { Methodism agrees with the Reformed Churches, including the Anglican, in accepting the Calvinistic doctrine. It rejects the Zwinglian view of the Eucharist being simply a memorial service, and the Lutheran view of Consubstantiation, and the view of Transubstantiation found in the Latin and Greek Churches, and to a large extent, though inconsistently, in the Anglican Church.

Baptism { Methodism agrees with all the Reformed Churches, except with the Baptist, as to mode and subjects.

The Sabbath { All agree, so far as the doctrine has been formulated.

The Post-millennial
Advent of Christ. { All agree, it being understood, however, that Pre-millennial Adventism is making some advance in the Presbyterian Church and more among Low Church Anglicans, and that it has taken organic form in the Adventist Church of the United States.

General Resurrec-
tion { All agree.

General Judgment . . . All agree.

Hades	{ All agree, except that the Calvinistic Churches studiously ignore the doctrine, probably because of what is deemed a perversion of it by the accretion of the doctrine of Purgatory, and except that in the Latin Church, and in a less materialistic form in the Greek Church, the doctrine of Purgatory is maintained.
Hell.....	{ All agree, divergence as to continuance of retribution characterizing individuals, and not creeds.
Heaven	All agree.

It thus appears that, taking the above syllabus of twenty-six doctrines, they may approximately be classified as follows:

In fifteen all standards are agreed, although in six of these the doctrine universally accepted is supplemented by special views.

In three, additional to the fifteen, all Protestants are agreed.

In four there is a cleavage running more or less through all churches, especially in the case of the extent of the Atonement. Among Protestant churches there is marked diversity as to the Eucharist, Baptism and the doctrine of good works.

In two Methodism stands alone.

To every man of a catholic spirit the above degree of consensus must be regarded as very gratifying,

even after recognizing the fact that outside of this syllabus there is a considerable list of dogmas very conspicuous in Roman Catholic theology but which are rejected by Protestants as unscriptural. Such are the Mediation of Saints, the Primacy of Peter, the number of Sacraments, Prayers for the Dead, the Immaculate Conception of the Virgin, and Papal Infallibility.

It must again be stated that the foregoing is only an approximate comparison. If fulness of detailed statement were given, the work would expand into more than one large volume of historical theology.

Again must the principle of catholicity be stated as presented by Wesley, that there should be charity independently of differences of opinion. Thus do we secure "the unity of the Spirit in the bond of peace." In as many as are so disposed, even though found in different communions, is Christ's prayer already answered, "That they all may be one."



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Author Shaw, William I.

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Methodist Church

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